WESTERN RECORDER.

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REVIEW.

"A candid Examination of certain Doctrine laid down and contended for by the friends of Sabbath Mails," &c.

CONCLUSION.

Addressed to the moral and reflecting part of the People of the United States of America.

My Fellow-Citizens—I have, in the preceding pages, placed before you a faithful account of the *political doctrines* of a class of men, who wish to prejudice your minds against the religion of your fathers, and prevail upon your rulers to break their allegiance to the God of Heaven. I have proved to you, from the known history and religious character of our progenitors; from the declaration of independence; from the constitution, and from the very nature of things; from the opinions of the wise and enlightened men of other days; from the history of religion, and from the word of God; that these doctrines are false. I have shown you, in an epitomised history of the *French revolution*, the natural effects of national infidelity upon civil liberty. I now beseech you, by the love of liberty, which is natural to all men, to arise, and by your patronage and your influence, save the inheritance of your fathers from that dreadful experiment, which cost France more than two millions of lives, and more than two thousand millions of dollars.

Though the structure of our government is much nearer the perfection of human wisdom than any of the republics which have existed before it, yet it is not indestructible. Like them, it is composed of fallen men, and like them, it must perish, if *religion and morality (which the immortal Washington called the great pillars of human happiness, and the firmest props of the duties of men and citizens)* be withdrawn from its support.—These are indeed necessary in every species of free government; but in proportion as the structure of popular institutions give force to public opinion, it is essential that public sentiment should be enlightened and corrected by that wisdom which cometh down from above. The history of the world furnishes us with abundant evidence that the latent cause of the overthrow of free government, is the selfishness of the human heart.

This principle has always been the nursing mother of domestic broils; and the history of our country, in the years that have gone by, should convince us, that we can plead no exemption from its distracting influence. A cupidity for wealth, and a lust for power, have already weakened the bond of public union. The adverse policy of the different sections of our country, and of the different classes in the same section, have divided our land into factions, which are more disposed to vex and oppress each other, than to unite in seeking the general good.

The local jealousies of the north and the south; the conflicting claims of the free and the slave-holding states; together with the different interests of the agricultural, commercial, manufacturing, and monied classes of community; put facilities into the hands of political demagogues, to excite a factious spirit, and inflame the public mind; and will, if not restrained, at no very distant period, enable some modern *Pericles* to bring on a civil contest, which will be quite as fatal to the liberties of our rising empire, as the Peloponnessian war was to the Athenian commonwealth.

The political father of our happy country,* had a prospective view of our present perilous condition; and it was in anticipation of our danger, from the selfishness of the human heart, that he so tenderly, and so earnestly recommended to us the *benevolent and peaceable religion of* Jesus Christ. It was the importance of that religion, to keep in check that self-seeking, and malevolent spirit of party, that led him to consider it one of the chief pillars of human happiness, and an indispensable support of political prosperity. "*In vain*," (said this good old statesman), "would that man claim the tribute of patriotism, who should labour to subvert these great pillars of human happiness," (religion and morality), "these firmest props of the duties of men and citizens. The mere politician, equally with the pious man, ought to respect and cherish them. A volume could not trace all their connexions with private and public felicity."†

But General Washington was not only sensible that the christian religion was necessary to che ckthe selfishness of the human heart, and soften the rancour of party spirit, and to keep up a sense of obligation of oaths, and restrain the citizen from secret crimes, and enlighten and purify the mind; but he knew also, that God had threatened to punish wicked nations, who should despise his authority and trample on his law. In his message to Congress, when entering upon the office of President of the United States, he fully recognises this interesting truth. "*We ought*," said he, "*to be persuaded, that the propitious smiles of* Heaven *can never be expected on a nation, that disregards the eternal rules of order and right, which* Heaven *itself has ordained*."‡

Now, my fellow citizens, let me appeal to you as patriots, not to say as christians, whether you are willing, with these sentiments of the *father of our country* spread out before you, and with the warning voice of Jehovah sounding in your eyes, and the ravages which infidelity has made in other nations yet fresh in your memory, to sanction the principles which infidel politicians are endeavouring to establish in our land? Are you willing to become accessary to the crime of taking off the restraints of religion from the people who compose our mighty republic, and withdrawing the nation from under the divine protection? If you are, you have only to sleep on for a few years more, and the work will be accomplished. Congress have already repealed the fourth commandment of the law of God, and the whole revenue of the post-office department is held out as a lure to our citizens, to trample upon the Sabbath of the Lord. The committee of the Senate, last winter, boldly assumed the ground, that we are not a christian nation; and while they placed the religion of Jesus Christ upon a level with the religion of the *Koran*, and the *Shaster*, they declared to the world that Congress had no right to know what the law of God was.

This heaven-daring stand, the legislature of the nation have taken, fellow citizens, in your name. The constitution considers these proceedings, the proceedings of the "*United States in Congress assembled*;" and the nation is responsible for the insult offered to the King of Kings, and Lord of Lords.

Believe me, my countrymen, a fearful conspiracy is formed against the religion of your fathers. The sentiments of infidelity have already taken deep root in our land, and the men of the present generation must decide the momentous question, whether this great *christian republic* shall move on in the safe path explored and recommended by the patriots of '76; under the healthful influence of her bibles and her Sabbaths; or be thrown upon the ocean of experiment, with no other compass than that by which the leaders of the French revolution were guided, in their bloody and disastrous course.

The present time, is the time to decide, and to act. A mightier effort must be made than has ever yet been made, to check the progress of infidelity, restore the tone of public morals, and spread the influence of religion throughout our land, or all is lost.

Do you ask what you must do to preserve the fair inheritance of your fathers? I answer: You must take a more decided stand in favour of religion and morality. You must exert yourselves to send the bible and other means of grace into your destitute settlements. You must withdraw your support from those editors who make their papers subserve the cause of infidelity. You must make a broad distinction between vice and virtue; and while you support and sustain the latter by your patronage and your influence, you must use all lawful means to discourage and put down the former. You must, in the humble and peaceable spirit of the gospel, respectfully petition the Congress of the United States to restore to the nation her Sabbaths, that she may enjoy her religious institutions, as she did when the men of seventy six guided her councils. Tell them, in the language of the immortal Washington, that they claim the tribute of patriotism in vain, who labour to subvert the institutions of religion. Tell them, that when an English monarch was labouring to extend his prerogative, and rivet the chains of despotism upon the necks of our puritanical forefathers, one of the measures was a proclamation to encourage the violation of the Lord's day.* Tell them that your fathers venerated the religion of the gospel; that they considered its prevalence indispensable to the country, and that you, their children, will never rest, until the authority of God shall be regarded, and the institutions of religion respected by the representatives of the nation.

Do these things in a becoming spirit, and persevere in them with a firmness becoming freemen, and accompany your efforts with your earnest prayers at the throne of grace; and if your country falls, you will have the satisfaction of knowing, that you are innocent.

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* Gen. Washington.

† Farewell Address, page 23.

‡ Marshall's Life of Washington, vol. v. page 171.

* Neal's His. Pur. vol. ii, page 140.

COMMUNICATIONS.

For the Western Recorder.

SKETCHES FROM REAL LIFE.—No. VII.

Mr. —— had, while a boy about ten years of age, been greatly distressed about the salvation of his soul, during a season of special revival. His convictions, however, subsided, and his goodness proved as the morning cloud. From that time he learned to commit sin with greediness. He cast off fear, restrained prayer, began to ridicule, to revile, and at length to blaspheme. As years rolled on, he became a monster of impiety. No warnings, entreaties, exhortations or prayers, could suffice to reclaim him; and he seemed emphatically like one given up to judicial blindness, as if there might have been nothing reserved for him but a "fearful looking for of judgment and fiery indignation." At length he sickened, and to all human appearance was upon the borders of the grave. His physicians pronounced his case hopeless, and his life was despaired of. Yet while his friends were weeping around him, his heart was unyielding; his mouth was still filled with profaneness and blasphemies. The voice of prayer was not to be suffered within his dwelling.

Just at this period, the narrator was passing by his house; when observing a collection of neighbours standing around the door, he dismounted, and entered the sick man's apartment. Words would fail to describe the condition of the man. He seemed to possess already a foretaste of the eternal reprobation just opening before him. He was deaf to entreaty, and insensible to kindness; and the individual who had called upon him on an errand of mercy, was compelled to leave him, and to reflect upon the glorious sovereignty of that God who had made him to differ from this wretched object. He had indeed remembered his history; he had known him from the period of the revival, when both of them together had been solicitous for salvation, and but one had obtained mercy.

But how inscrutable are the counsels of God! The final hour of departure had not yet come. Contrary to all human expectation, the sick man recovered. And now, how could it be otherwise than that his flinty heart should relent? A sense of undeserved mercy will sometimes melt the hardest heart, when all other means have failed. But no; the man seemed restored to health, only to fill up the measure of his iniquity. He now betook himself to the sin of intemperance; and drank the poison of ardent spirits almost as freely as if it had been water. This he was enabled to do, perhaps, by some singularity of constitution, without exactly giving himself up to beastly intoxication. But he was a drunkard, fast blossoming for the grave. Here for a time the narrator lost sight of him, and can tell little of what passed. If there was any young man in all his acquaintance, who seemed doubly lost, both for this world and the next, it was the man who grieved away the Spirit in early years, became a scoffer, a blasphemer, and had sold himself to work iniquity.

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One day, as the narrator was sitting quietly in his own house, a person rapped at his door, entered, seized his hand, and stood for some time in speechless emotion. Who could it be? His countenance, at first, was not recognised. It was Mr. ——, now no longer the same man as formerly. His heart had been broken, and a new song put into his mouth, even praise forevermore. He stood forth confessed as a monument of mercy, a brand plucked from the fiercest burning. Such views of sin, such burning desires for the glory of God, such apprehensions of the loveliness and glory of Christ, such longings after conformity to God, as he then manifested, are seldom exhibited even by those who have long been making progress in the divine life.

He remembered, too, the "hole of the pit, whence" he had "been digged." His sick bed had been, in reality, what to others it seemed to be. While in that condition, the "horrors of the pit got hold upon" him. He felt himself a candidate for hell, a fit companion for devils, and that in a few short, restless hours, he would meet them face to face, and be chained in the burning gulph, without one ray of hope, "gnawing his tongue" with pain forever and ever. He had even then the heart of a fiend. He hated and abused his greatest benefactors. He asked no mercy for himself, and sternly forbade others to plead for him. Ah, how many of the abandoned have thus plunged into the bottomless abyss, and inherited all the terrors of the second death! Yes, instances are often seen in the midst of this christian land, where the horrors of the pit are revealed before the curtain of life has closed. Such scenes are held forth to the world, as warnings to those who will not listen to the threatenings which are contained in the word of God.

But why was Mr. —— thus permitted to escape? "Even so, Father, for so it seemed good in thy sight." But while we thus resolve this event into the glorious sovereignty of God, there is one circumstance which must not be forgotten. This monument of mercy, this unparalleled trophy of divine grace, was, throughout his whole career, the subject of unceasing prayer. His pious father, whom he perpetually hated and abused, whose kindness and tender solicitude he contemned and even ridiculed, never forgot him, nor gave over pleading for him. The narrator had occasion to know this fact, and to believe that the parent plead with an importunity which none can conceive of, but those who know what it is to wrestle in faith and prevail. He looked for the conversion of his son, even in his darkest hours; and nothing could seem to break his hold upon the mercy seat. Christian parent, you that have an ungodly son, who has even become an outcast from society, go and do likewise; for who can tell, but the Lord will strengthen you also, till you shall wrestle and prevail.

P——R.

For the Western Recorder.

THE LOVE OF BENEVOLENCE.

Mr. Editor—Every person who is accustomed to reflection, will readily acknowledge that the propriety of loving any thing, is to be found in the value that the thing sustains. The reason why we should love any being whatever, lies not in *us*, but in the object to be loved. The reasons why I should love my neighbour, are found in him, not in me. The reasons why I should love my Maker with all my heart, exist in him, not in me. It is true, that if I were physically incapable of loving God and my neighbour, I should not be under obligation to love them; and yet, on the other hand, it is no less true, that if these objects were not worthy to be loved, I should be under no obligation to love them, notwithstanding my capacity, ability, or inclination to love. Every person can see, at once, that it would be absurd, nay wicked, to love a thing which is in no sense worthy to be loved.

These things being so, it follows, of necessity, that the strength of an obligation to love any thing, with all the heart, is equal to the value of that thing. Our obligation to love an object is in exact proportion to the worthiness of the object, to be loved. It is fit and proper that I should love myself, to a certain extent; not because *I am myself*, but because my personal existence and interest are of some worth or value, in the great scale of being; and my obligation to love myself, is in exact proportion to my real worth, in the grand scale. If I love myself less than this, I neglect my duty to myself. If I love myself more than this, I am selfish, and neglect my duty to others. So my obligation to love my neighbour, is in exact proportion to my neighbour's worth or weight in the same great scale of moral being. If I do this, I shall love my neighbour as myself, and "fulfil the royal law." My strength of obligation to love him, is equal to his worth in the great system of intelligence and moral agency, so far as the work can be known. The truth of this proposition cannot, with propriety, be denied. This truth is as certain as the axiom, "that things, which are equal to the same thing, are equal to one another."

In view of these things I ask—How great is the obligation of men to love the God that made them? The true answer is—It is equal to his value or worth in the mighty scale of moral beings. In other words, our strength of obligation to love God is equal to his worthiness to be loved. But how great is his worth or value in the system of being? It is infinite; for his understanding, power and goodness, are infinite; and his capacity to enjoy happiness is infinite, or without limits. His ability to *do* good, as well as to *enjoy* good, is infinite. Therefore, his worthiness to be loved is infinite or boundless.

Now let us apply the rule before established. Our strength of obligation to love any being, is equal to his worth or worthiness to be loved. But God is infinitely worthy to be loved. Therefore, the strength of our obligation to love God is infinite.

But suppose we violate that obligation.—If we do, we violate or neglect to fulfil an obligation of infinite strength; and violating an infinite obligation, we contract infinite or boundless guilt. Contracting infinite guilt, we merit infinite suffering or punishment.—"The wages of sin is death;" and the amount of wages due to us, for violating an obligation of infinite strength, is infinite.—But "we have all sinned, and come short of the glory of God." We have all violated an obligation infinitely strong, in refusing or neglecting to love God with all the heart, soul, mind, and strength. If then we be punished for our transgressions, our punishment cannot be less than endless; for if it be less than endless, it will be less than infinite—less than the amount of *wages* due to us.

But some will go away into punishment, at the last day. "The wicked shall be turned into hell, and all the nations that forget God." Their punishment will, of course, be endless, because a just God will pay them all the wages due to them. If, then, it be true, as it certainly is, that some will be punished for their sins, the doctrine of eternal, endless punishment is equally true.

In the light of this subject, it is easy to see the necessity of an infinite Saviour, if any be saved from sin. By transgressing the law of God, we have violated an infinite obligation; we have contracted infinite guilt; we have merited infinite suffering; we have, literally, earned an infinite death. Consequently, no person can be "the end of the law for righteousness," to us, except his righteousness be infinite. But the righteousness of no person can be infinite, if he be not God. If Jesus, therefore, be not God, he cannot be "the end of the law for righteousness," to us; he cannot "declare the righteousness of God for the remission of *our* sins;" he can be no Saviour to us; he cannot be "the Lord *our* righteousness."—We must be saved by faith in one whose righteousness is "the righteousness of God, by faith, unto all, and upon all them that believe," or we cannot be saved at all. We must have on "the righteousness which is *of God*, by faith," or we shall be naked, and our shame will be seen forever. If Jesus be not God, he is not infinite; his obedience does not constitute an infinite righteousness; it cannot meet the demand which the law has upon us; we cannot be made righteous by it; it cannot save us from the curse, because our guilt is infinite. Surely, then, all who trust in a Saviour that is not *God*, trust in a lie—in a phantom—in a being who is not, and therefore cannot save them. They "deny the Lord that bought them, and bring upon themselves swift destruction!"

SENEX.

For the Western Recorder.

"The pride of thy heart hath deceived thee."—Obadiah, ver. 5.

This scripture, though addressed to Edom, is applicable to every nation and person who is proud. Every proud person is deceived by the pride of his heart; his feelings are wrong toward himself, and toward other things; and they consequently lead him astray. They lead him to think and to act very differently from what he would, if he were not proud. The pride of the heart appears under various forms, and deceives mankind in a thousand ways. A few of them only will be specified.

There may be such a thing as the pride of ignorance. A man may be proud of his ignorance, and may boast that he has not learned this or that thing; that he knows nothing of God and religion, of heaven and hell, and that he can do very well without that knowledge; but evidently the pride of his heart deceives him.

There may be, also, the pride of learning "Knowledge puffeth up." A man's head may be a vast store-house of knowledge. He may be able to converse on almost every subject, to the admiration of those who hear him; while he may think himself some great one, and others may think the same of him, and say, "It is the voice of a god, and not of a man." At the same time, in God's account, his wisdom may be downright foolishness. The pride of his heart deceives him.

A man may be proud of his wealth. He may possess thousands or millions, while many others have nothing. This gives him great consequence in his own eyes. He may say in his heart—those houses and those farms, those flocks and those herds, that silver and that gold, and all that fine equipage, are mine; and because he is lord of all those things, he feels in some sense that his neighbours ought to worship him; and this, perhaps, while he is a slave to lust, the captive of the devil, and may make his next boast in the land of darkness. But the pride of his heart deceives him. Dives could teach him a humiliating lesson.

Pride of character may deceive a man, and lead him very far astray. True, a good name is to be desired; but is it any worse for me to be defamed than for my neighbour? Is it worse for me to be reproached, than it was for the prophets, the apostles, and for Christ? Certainly not. Yet many a man values his character amongst men so highly, that he will really disgrace himself in its defence. His character is aspersed, and he thinks, perhaps, to clear it up, by blackening that of his neighbour. He may even go so far as to think that he can wash out the stain, by shedding his own or his neighbour's blood. But the pride of his heart deceives him.

Pride of opinion, too, may make a man appear like a fool. It is no strange thing to find a man who has adopted a set of opinions relative to the most important subjects, which, nevertheless, cannot bear the light, nor stand before the test of argument. Yet you cannot convince *him* that *he* is in error. Every one else may see it; but not he. He would fight for his opinions, rather than renounce them; and he is ready to accuse you of folly, because you do not think as he does. He is wiser, in his own conceit, than a thousand men that can render a reason. What ails him? He thinks he knows something, while he knows nothing as he ought. The pride of his heart deceives him.

Pride of station may deceive a man to his own undoing. The king upon his throne, may feel himself a god, and boast of his own greatness, till he is driven from amongst men, and eats grass like an ox, or dies an exile. The meanest minion of a prince, having the mere shadow of authority, can do the same "till a dart strikes through his liver." The unworthy shepherd of the flock, who takes the oversight for "filthy lucre," can "lord it over God's heritage," and think himself entitled to great respect, while he feeds the sheep with trash, or starves them upon things which are indigestible. He may claim and receive much honour from men, while he seeks not that which comes from God. But the higher his station, and the more he is pleased with its height, the lower he is likely to sink. He is a blind leader of the blind. The pride of his heart deceives him.

Pride of religion may so deceive us, as to be the death of the soul. Nothing but infinite grace can prevent it. We may have had some right conceptions, and some exercises truly spiritual; we may have rejoiced with joy unspeakable; we may run well, like the Galatians, while no one hindered us: Yet, after all this, we may have neglected watchfulness and prayer; have become carnal, and therefore vain. In this state we may perchance think ourselves wonderful for piety, and wish others to remember how humble we are: But we are feeding on husks. There is nothing of Christ in all this. And if we do not humble ourselves deeply before God, he will eventually trample us in the dust, and cast us into destruction. The pride of our hearts deceives us.

Here we may see the necessity of watchfulness, and prayer, and self-denial; for these are the principal means to be used against the inroads of pride.

Again; it is easy to see, in the light of this subject, the necessity of a constant supply of the influences of the Holy Spirit. Nothing else can eventually subdue or root out pride from within us. Let the Spirit of God be withdrawn, and pride immediately rises, and swells, and puffs up, and spoils us for the service of God.

Last of all, with a trembling hand, I would suggest the thought, that the pride of our hearts deceives us as ministers, and leads us so far astray, that God neither will nor can consistently work by us; and that this is the reason why there are so few revivals of religion in our land at the present time. For while we indulge pride, however secretly, we regard iniquity in our hearts; and the Lord, therefore, will not hear our prayer.

Brethren, I beseech you to examine yourselves closely on this subject, and see if you cannot find some hidden mischief, some lurking remnants of pride, which render prayer unavailing, and effort fruitless. B.

From the New-York Observer.

THE PROTESTANT,

A NEW WEEKLY PAPER.

It is with much pleasure that we notice the proposal of a weekly publication about to appear in this city, to be entitled "*The Protestant*," expressly devoted to the portraiture of popery, and the defence of the doctrines of the reformation. It is greatly to be lamented, that so many professed Protestants, should in the present age have lost all distinct and vivid impression of the essential anti-christian character of the papal system. It may be attributed to the operation of a variety of causes. The Romish hierarchy has, through the good providence of God, in most countries been so curtailed in its secular dominion, for many years past, that an opportunity has not been afforded of re-kindling those fires of persecution which now dimly burn only in the page of history. Notwithstanding the more placid policy now adopted, there are many indications that although the teeth of the beast have been drawn, its spirit remains unchanged. No boast of the papacy is better supported than that of *immutability*. Not one pretension of the dark ages has been abandoned; not one error of the council of Trent recanted. The Romish religion has never been regarded with much interest in the United States, because we have deemed ourselves too enlightened to be duped by its errors, and its resources too small to make any impression on our community. Advantage has been taken of our security. Diocese after diocese has been erected in this country; nunneries are established; two anti-protestant newspapers are now published in New-England; several respectable seminaries of education, in which the minds of hundreds of the first youth of our country are imbued with predilections for Catholics, are in operation; more than a hundred Jesuits in the service of the Society *De Propaganda*, are constantly employed in promoting the interests of their establishment, with their peculiar devotedness and plausibility, among the ten thousands, especially of the great valley of the Mississippi, who are captivated with a system which makes so striking an appeal to the senses, which saves the indolent both the trouble and the responsibility of forming their own creed, which tallies so exactly with all the self-righteous feelings of the natural heart, and which comes recommended with numbers, learning, riches, and the imposing claim of comparative antiquity. It is time that the christian public should awake to enlightened solicitude on this subject. "All the wiles," said Dr. Beecher, in the note of alarm, yet unheeded, which he sounded two years since in his missionary sermon, "all the wiles of ages past are put in requisition now to heal the fatal wounds which the beast has received; and to render the system still more powerful and terrific. The leaven is in secret and open operation in this country, and the quick action of the beast to the touch of the spear in Palestine, shows that he is neither dead nor asleep. And considering the civilisation, and wealth, and science, which the system comprehends, it is from popery, no doubt, that the gospel is destined to experience the last and most determined resistance."

We believe that many will unite with us in deeming such a publication as the "Protestant," as highly seasonable, and demanded by the state of our country and the exigencies of the cause of truth. From our personal acquaintance with the editor, we are persuaded that few persons in our country are better qualified for the undertaking than he, by a residence in a catholic country, by a thorough acquaintance with the popish controversy, and by an ability to hold a fertile, ready, and able pen. The prospectus, after stating that all topics which have been or now are controverted, among those protestant denominations who "hold the head," will be entirely excluded from its pages, gives the following syllabus of its expected contents:—

Narratives displaying the rise and progress of the papacy; its spirit and character in former periods; its modern pretensions; and its present enterprising efforts to recover and extend its unholy dominion, especially on the western continent.

Biographical notices of martyrs, reformers and popish persecutors.

Essays describing the doctrines, discipline, and ceremonies of the Romish hierarchy; and its desolating influence upon individual advancement, domestic comfort, and national prosperity.

Illustrations of sacred prophecy relative to the mystical Babylon.

A faithful expose of the moral and religious condition of Lower-Canada, as debased by the prevalence of the Roman supremacy.

A notice of all interesting religious occurrences.

From this brief syllabus of the proposed contents of this paper, it will be perceived, that The Protestant will furnish, to persons not conversant with the genuine nature of the papal system, an antidote to its delusions; that it will delineate its withering effects in every country where the God of providence has mysteriously tolerated its sway; and, by unfolding the special advantages of the ever blessed reformation, where its benign principles have ruled, it may excite a quenchless untiring zeal to promulge the benefits of that gloriously eventful ecclesiastical and civil revolution; that thereby we may aid in expediting the joyous long prayed for era, when the mighty angel, with a strong voice, shall resound, "Babylon the great is fallen, is fallen!"

The paper will be issued weekly in quarto. Price two dollars per annum.

Time is short; and if your cross is heavy, you have not far to carry it.

To the Editor of the Visitor & Telegraph.

THE BLESSING OF THOSE READY TO PERISH.

In reading Jay's Life of Cornelius Winter, I met with the following anecdote, which I think may not be useless, if published in a corner of your paper. The author says, when speaking of charitable deeds:—

"I remember some years ago to have buried a corpse. In the extremity of the audience that surrounded me, I discerned a female, wrinkled with age and bending with weakness. One hand held a motherless grandchild; the other wiped away her tears, with the corner of a woollen apron. I pressed towards her when the service was closed. 'Have you lost a friend?' She heaved a melancholy sigh. 'The Lord bless her memory!' I soon found that the deceased had allowed her *sixpence* per week! And is it possible that the appropriation of a sum so inconsiderable may cause a widow's heart to sing for joy, and save the child of the needy? Who would waste a *sixpence;* who would indulge themselves in extravagance; who would not deny themselves, to be able to secure the blessing of them that are ready to perish?"

This needs no farther comment; but we cannot forbear making the request to every *Christian*, whose eyes may glance over the preceding, to ask himself, as one professedly entirely the Lord's, if he does not waste some, even of his *sixpences;* or if some of them might not go, with the widow's mite, into the treasury of the Lord, which now are of no use? Could not a little self-denial effect something in this way? Christian! look over your expenditures before you complain you have nothing to give in your Saviour's cause. Is there nothing amongst them, which *might* be spared? Take but one instance from a thousand. Could not the *use of tobacco* be dispensed with? Perhaps some may think we are too strict, and that it is foolish thus to require of the servants of the Lord. Well; but one question more—Is it not right? And shall not the Christian love his God *as much*, to say the least, as the miser does his gold? And do not we see those, who, for money's own sake, go as far as we would have Christians, and make sacrifices as great as we would make? The men of this world are wiser in their generation, than the children of light. A READER.

From the Philadelphia Recorder.

DRESS INDICATIVE OF CHARACTER.

Were a circle of ladies from the higher walks of life just rising from kneeling upon their knees around the altar of the meek and lowly Jesus, where there souls had been penetrated with a sense of his amazing love in dying for them, and where the strictness, the self-denial, the exceeding purity of the religion which they profess, had been evidently set before their eyes, to be solemnly addressed on the subject of sinful extravagance in dress, I feel confident that a very deep impression would be produced. What! can no difference be discerned, between these separated, ransomed and sealed servants of the Lord, and their gay companions who remain behind or have left the church? What! has it never struck this delicately sensitive and remarkably judicious little circle, how strange it must seem to the minister to be almost forced from his proper station, and hindered from taking the usual circuit with the consecrated elements, by towering ornaments and nodding plumes? Can it be that they have never thought how it must have struck a stranger, to have heard in the epistle, "Let the women adorn themselves in modest apparel, with shame-facedness and sobriety, not with broidered hair, or gold, or pearls, or costly array;" and immediately afterwards to see all the professors of godliness crowd forward with great apparent sincerity and devotion, bedecked far more exceptionably than those whom the apostle had censured? Strange, strange infatuation and blindness of some of the very best people who are to be found upon the face of the earth!

How are we to account for this? Why, by saying that the tyrant custom has held them all their lives in bondage, not only exacting care, and expense, and endless trouble, at their hands; but also absolutely so blinding their eyes and hardening their hearts, that they have never yet perceived or felt the truth of God, on this momentous subject of practical consistency and duty.

Another cause may be the sinful negligence of ministers and pious parents, in not holding up the scriptural standard, and insisting that plain, simple, chaste, tasteful, modest apparel, is as much an enjoined duty, as the observance of the Lord's day.

But the great cause is to be sought in the pride of the sinful heart. Fondness for show, ornament, brilliant appearance, and the love of distinction and applause, are natural to the depraved heart; and oh! horrid perversion of what is called education! they are sedulously, steadily, and universally instilled into the hearts of the young, and especially, of young women, until not the wishes of parents, not the imperious demands of necessity, no, not even the obligations of religion, can bring the absurd, the paltry, selfish and odious passion under proper controul.

How would a Christian dress at a funeral, when not attending as a mourner? How would she dress, if she seriously considered the subject, when kneeling like penitent Mary at the very feet of Jesus Christ? How would she dress if she expected to meet Him personally in the house of prayer? Surely it is not too much to say that thus should she always dress!

From the New-York Observer.

THE CHEROKEES DO NOT WISH TO REMOVE.

Col. M'Kenney has publicly stated that the Indians are anxious to remove to the country west of the Mississippi, and rumours to that effect have been extensively circulated. To counteract the effect of these reports, the Cherokees of the Aquohee district, a few weeks since, called a public meeting of all the citizens at the Hiwassee town-house, and appointed a committee of nine, to prepare an address to the public on the subject. From the part of this address which we give below, it will be perceived that *there is not a single Cherokee in the Aquohee district who has manifested a willingness to remove:*—

"We understand that rumours are in circulation, which are calculated to induce our friends to believe, that we are willing to leave our country. In order to counteract the injurious tendency of such reports, we wish to communicate to the public our own testimony on the subject.

"The emigrating scheme has been proposed to us, and we have considered it deliberately; and the result is, that not a single citizen of this district has agreed to the plan. The bones of our fathers lie here in security, and we cannot consent to abandon them, to be crushed beneath the feet of strangers.

"Most of our old men have lived here from infancy to old age, and our young men inherit the same disposition. The lands we possess are the gift of our Creator. They are moreover recognised by the U. States, and *guaranteed to us forever*. Our limits on all sides are permanently fixed and well known. Within these limits we consider ourselves at home, and have no doubt of the goodness of our title. And the pure air of our country, the wholesome springs and fertile soil, are well suited to supply our wants and to promote our happiness. In the enjoyment of these blessings, our rising families are making rapid advances in knowledge, industry, and good order.

"Our Creator has not given us the land beyond the Mississippi, but has given it to other people; and why should we wish to enter on their possessions?

"We have not been in the habit of moving from place to place as the white people have, and we think those of our white brethren who are so anxious to take possession of our lands, might with a little trouble, keep on to the west, and settle the lands which they recommend to us. We feel injured and aggrieved in being continually harrassed with solicitations to part with our last refuge on earth. When a person owns certain property, and a brother wishes to purchase it, if the owner refuses to sell, we think the other ought to cease his importunity, and should never think of having recourse to unfair and forcible means to obtain it.

"Our peaceful homes, our cultivated fields and our friendly neighbours are daily acquiring stronger hold on our affections.—Our laws encourage virtue and industry, and punish vice. Our chiefs use their influence to diffuse light among the people, and their efforts are crowned with success. Veneration for the laws is felt to the remotest corner of the land, and a peaceable and orderly disposition pervades the whole population. Being placed in these favourable circumstances, by the goodness of our Creator, we have no inclination to relinquish our inheritance for uncultivated wilds in the vicinity of lawless and hostile savages."

TEMPERANCE.

From the New-York Observer.

TEMPERANCE ACROSS THE WATER.

The following notice, from a Glasgow paper, will be interesting to all the friends of temperance. It is known that a member of the Executive Committee of the American Temperance Society, some time ago, forwarded the reports of that useful society to a distinguished gentleman in Glasgow; and it now appears that the subject is exciting extensive interest in Great-Britian. Every one must be struck with the perspicuity with which this respectable magistrate has exhibited the fundamental principles of the temperance reformation, and the decided manner in which he has called upon the wealthier classes to renounce the entire use of intoxicating liquor. His reference to the progress of temperance in America must be gratifying to every *sober* citizen. His information respected the state of things a year ago.—What would be his astonishment at seeing for himself the wonderful extension of temperance principles which the present year has disclosed! The fact which he has stated respecting the Quakers in London, is strongly corroborative of the statements which have been made in this country, respecting the deleterious influence of even moderate drinking upon human health and life. The plan of the Glasgow police is strongly recommended for universal adoption. Let it be established, by law, that every drunkard taken up by the watch shall have his head shaved, and we should at once see a great run of business to the wig makers, or a very great diminution of those disgusting spectacles, with which our streets are now defiled:—

Temperance Societies.—Last week a lecture was delivered in Dr. Dick's lecture room, Glasgow, by John Dunlop, Esq. one of the justices of the peace for Renfrewshire, with a view to the formation of a Temperance Society. He stated that he had communicated on the subject with many members of the learned professions and lay gentlemen, who all agreed in the utility of the intended proceeding. At Stirling, a committee, consisting of five clergymen, a medical man, and a number of lay gentlemen, had been appointed for gaining information. Dr. Edgar, professor of divinity in Belfast college, had lately published a treatise on intemperance, and two Temperance Societies had been established in Ireland.

He stated that one half of the Quakers in London, attained to the age of forty-seven years. Of the whole community it was calculated that only one in forty arrived at eighty, while amongst the Quakers one in ten reached that age. He observed that nothing but a complete abstinence from inebriating liquor would produce the desired effect, and he feared this could not be accomplished, as long as the upper classes continued the profuse use of wines, &c.

He instanced what had been done in America by the establishment of Temperance Societies. In one place three distilleries had been given up from conscientious scruples on the part of the proprietors. In another ten grog shops were reduced to two. In Belchertown, in 1824, 8,056 gallons of spirits were consumed. By the exertions of a Temperance Society, the consumption, in 1828, was reduced to 2,097. Amongst other substitutes for strong drinks, he recommended the use of tea, coffee, chocolate, &c.; and also recommended a change in the day of paying wages, from Saturday to some other day of the week.

In conclusion, he noticed the absurdity of supposing that a drunkard can be reclaimed by degrees, and maintained that it could only be effected by a sudden effort; and proposed that all persons desirous of entering a Temperance Society should meet again for its formation. The lecture was received with great attention by an audience of about one hundred and fifty persons, amongst whom were several females.

The Glasgow police have lately adopted the plan of shaving the heads of topers, when found in a senseless state. Nothing could exceed the astonishment and horror of a man who was operated upon on Saturday night, when he put his hand on his head in the morning and found it shorn.

THE VOICE OF THE CHURCH.

An able writer in the Connecticut Observer, in maintaining the sentiment, that it is inconsistent for Christians to promote in any way, the use of ardent spirits, has brought together a variety of testimonies on the subject; given by different ecclesiastical bodies, from which the following are selected:—

The General Christian Conference, at their late session in the city of New-York, passed the following:—"Agreed, that this Conference recommend to all the churches in the connexion, to consider themselves Temperance Societies; and that it be the duty of the pastor and official members to enforce the importance of a total abstinence from the common use of ardent spirits."

The Baptist Convention of New-Hampshire, recently adopted a report of a committee, which "calls emphatically upon christian churches, and their ministers and deacons, to take vigorous measures in aid of the temperance reformation; to discipline intemperate persons in the church; and guard the door of admission against those out of it who are addicted to the use of spiritous liquors."

The Synod of Virginia in a late report say, "The churches now feel that Temperance Societies, on the principle of total abstinence, stand in the same rank with Bible and Tract and Education and Missionary Societies, which are now so interwoven with their prosperity. Three churches report that every member has discontinued the use of spirits."

The General Conference of Maine have passed a resolution, recommending to every church, "that special prayer be made for divine guidance on the subject of temperance, and that they inquire, whether it is not duty to make it an invariable condition of membership, that the person abstain wholly from the use of ardent spirit, except when prescribed as a medicine by a temperate physician."

The Westfield Baptist Association, met at Springfield, Sept. 2d, say, "The time must come when it shall be deemed immoral, as well as disreputable, to touch, taste or handle ardent spirit, by importing, distilling, selling, or drinking it. This unholy leaven must be purged from the christian church." Almost every other public ecclesiastical body in the United States, have passed resolutions in favour of the temperance cause, if they have not so directly touched upon the point before us.

The Park-street Church in Boston, have passed, unanimously, the following resolution:—

"*Resolved*, That we, as a church, feel ourselves required by the spirit of the gospel, to abstain entirely from the use of ardent spirits, except as an article of medicine; and also to exert all our influence to restrain others from a habit so pernicious."

A similar resolution has been passed by Salem-street church, Dr. Skinner's church, in Philadelphia; Mr. Ludlow's and Dr Cox's, in New-York; the church in Bennington, Vt. and several other churches.

The [methodist] preachers, present at a late camp-meeting at Somers, advised all their people "to join the Temperance Societies, and make common cause with all the benevolent of every name in this good work."

From these various movements, I feel warranted in believing, that an exposure to drunkenness, by the daily use of ardent spirits, will soon no more be tolerated in the churches of all denominations, than lying or stealing; and that a person applying for admission, who daily sips at his bottle, will at once be rejected as unfit for membership.

A physician in a country town in Maine, who has been in practice fourteen years, says that more than one half of the men who have died during that period, within the circle of his practice, have come to their death by intemperance.

In Salem, Mass which contains about 14,000 inhabitants, there are but two public houses.

INTELLIGENCE.

From the Baptist Register.

BAPTIST MISSION IN HINDOOSTAN.

The London Baptist Miscellany, for October, contains the extracts of two letters from Mr. Thomas, of Calcutta; one dated February last, which, notwithstanding many gloomy things, presents the prospects of the mission brighter than ever. "Among the Mussulman hearers, inquiry is progressing, and convictions are taking place." These people, who are scattered among the Hindoos, are many of them engaged in examining the scriptures, to ascertain whether any thing is said of their prophet. In a conversation held with one of them, Mr. Thomas asked him if he had met with any thing which related to Mahomet in the scriptures. He replied, "I have;" and taking up a copy of the scriptures, turned to Gen. xvii, 20, which says—"Twelve princes shall he beget, and I will make him a great nation;" and considered this passage as looking forward to Mahomet, in whom the prediction was fulfilled, and who was a descendant of Ishmael. Br. Thomas reminded him, by the preceding and following verses, that the covenant was made with Israel, to the exclusion of Ishmael; and as to the prediction itself, it was fulfilled in a few years, and mentioned in the following chapter as matter of history. He was apparently satisfied, and his attention was then directed to the main question—How can a sinner be saved? and the gospel declared, as only affording a satisfactory answer. He seemed to regard both the koran and bible as coming from God. Br. Thomas endeavoured to show him that this was not possible, as the koran denies the death of Christ, and the new testament is full of it. A number of Mahometans were present on the occasion, who listened with much interest, while the missionary held forth Christ as the very sum of the bible. If a real spirit of inquiry be spread among these people, who can calculate the result of their searching the scriptures? On the 8th inst. two were baptised in the circular road chapel; one a Hindoo, won by the holy conversation of his wife.

The return of Mr. Yates, so much improved in health, affords much joy to the little band of missionaries in Calcutta. A delightful association was held the first of the month, at which J. Hill and Dr. Carey preached.

Our brethren in Burmah, though they have the tyranny of the priests to contend with, have not the brazen wall of caste to obstruct them. Mr. W. Carey, of Cutwa, in a letter of the 14th December, 1828, states that his wife has four female schools, containing about 120 girls, among whom the scriptures are used. He has been much encouraged at times, by inquirers who have addressed him, and the tears which have been shed on some occasions. Some have come after him, and promised to come and know more of these truths; "but alas," says he, "there it has ended." The native itinerants seem to be zealous and persevering.

AMERICAN TRACT SOCIETY.

The editor of the London Tract Magazine thus notices the last report of the American Tract Society:—

The friends of tract circulation will be pleased to learn, that the last report of the American Tract Society, which has just been received, shows that the receipts of that institution, for the year ending the 30th of April last, were $60,158, (about 12,500*l*), being an increase of one-third upon the amount of the preceding twelvemonth, and this only the fourth year since the commencement of the Society!

Our friends will rejoice at this intelligence, but it should also stimulate them to increased exertions for the Tract Society of our own land. Let us press forward in a holy contest, determined, by the blessing of God, not to be outdone in this great work.

The report of the American Tract Society is replete with interesting intelligence, some of which we hope to give in future numbers. At present we will only refer to an important object, now in progress in New-York, to distribute a tract every month, to every family in that city willing to receive one. Already the benefits of this measure have begun to appear, and we trust it will be generally pursued in our own country.—This plan can be followed in large towns, in places of fashionable resort, and in other situations, where, from local reasons, the loan plan cannot be adopted; and there are few persons who feel the importance of the means of diffusing divine truth, who could not distribute to 20, 40, or to 100 houses in their immediate vicinity, a tract every month. We hope many of our comparatively wealthy friends will try this plan. They might not be willing or able to undertake the conduct of a loan district; but to leave a tract at each house in their immediate vicinity, once a month, would not be troublesome to master or servant.

These, and other similar plans of usefulness, must be pursued with increased energy, or the younger brother will speedily outstrip the elder.

FOREIGN ITEMS.

Baptist Missionary Society of England.—At the time of the last annual meeting, the funds of this Society had become much embarrassed. Extra subscriptions, however, have been resorted to with great success. It would seem by the London M. Herald for October, that these had "reached the sum of £4800." Individuals have also engaged to increase the amount of their annual subscriptions.

London Hibernian Society.—At the time of the late annual meeting, the treasury was in debt eleven hundred pounds. The deficiency had afterwards been more than supplied; but at the latest dates the account was "considerably against the society." The latter circumstance is "peculiarly painful, as opportunities for establishing schools and employing scripture readers continually present themselves, with which the committee cannot comply." The Society embraces common, adult and sabbath schools, scripture readers, and bible distribution. There are under protestant teachers, 630 day schools, respecting which the most encouraging accounts continue to be received.—The catholic clergy generally oppose; but there are some exceptions of a different character.

Roman Catholic Persecution.—The Christian Guardian contains the extract of a letter from the west of Ireland, stating that preparations were made there to open an infant school with bright prospects, when a priest thought fit to denounce the school from the altar, and to warn his people not to send their children to it. The person of whom a house had been hired, seemed very indignant at the conduct of the priest; but said, if he did not submit he should lose his business.

Cause of the Aborigines in Canada.—By the efforts of Rev. Timothy Osgood, the Society for promoting Education and Industry in Canada, was formed in London in 1825. By the funds of this Society, assisted by the benevolent in Canada and the United States, a school was opened at Caughnawaga, of 100 Indian pupils; another at Kingston, of 100, mostly poor children; at Quebec, of 45; at Montreal, of 150; at Westleyville, of 50; besides granting aid towards building four school-houses, among the Indians and poor settlers. And what will be highly gratifying to all Christians, with the books sent from England, a large number of Sabbath schools and libraries have been assisted in both provinces.

There is another society in Canada connected with that in London. Mr. Osgood is now in England, to make a further appeal in behalf of this object. The "testamonial" of the committee of the Canada Society, which he carried to England, is before us.

The Society are sanguine as to the utility of the plan of operations which they have adopted. It is not confined to the aborigines; but extends to the scattered settlements; and like the home mission efforts, embraces Christians of different denominations.

Ministers' Fund.—The associate fund, for the relief of poor dissenting evangelical ministers, whose income is wholly inadequate to their support, has relieved nearly 300 cases since 1823. Several affecting cases have lately come under the consideration of the committee. The income has never exceeded £500 per annum.

AMERICAN EDUCATION SOCIETY.

Receipts into the treasury, from June 30, to September 30.—Donations, $963 27; annual subscriptions, $132; life subscriptions, $70; income of scholarships, $30; income from other funds, $379; legacies, $148; total for present use, $1722 27 Principal received on scholarships, $463 72.

Receipts of the Branches.—Maine Br. $70 86; New Hampshire Br. $27 10; Northwestern Br. $239 11; Conn. Br. $104 47; Presbyterian Br. $737 69.

Clothing Wanted.—The Society has recently had numerous applications for clothing, which it has been impossible to meet. We hope our female friends, especially, will remember this fact, and, as they shall be able, send us new supplies. Flannel, fulled cloth of almost every kind, and woollen socks, are much needed, particularly the two first Articles may be forwarded to the secretary or treasurer of the Parent Society, or of any of its branches.

Auxiliaries.—Rev. Mr. Hitchcock has been employed as an agent in Norfolk county, Ms. to aid in fulfilling the resolution of the county auxiliary, passed at their last annual meeting, to support, if practicable, twenty beneficiaries. Mr. H. has been well received, and hopes the Society will not fall much short, if any, of sustaining that number. The Aux. Society of Essex county resolved, Oct. 22d, to endeavour to raise $2000 during the present year. The Benevolent Education Society, embracing the counties of Plymouth, Bristol and Barnstable, Ms. resolved in June last to become auxiliary, and to make an effort to raise $1500 the present year. Rev. S. Holmes has been employed several weeks as an agent, and writes, "I believe we shall collect the $1500, if not more." Rev. J. Bigelow has also spent a short time on an agency.

Middlesex Co. Ms.—Rev. J. Cogswell has been successfully engaged in this county, and will visit it throughout Then, it is expected, he will labour in other parts of the state. Temporary scholarships have been subscribed in a number of towns, and one permanent, pledged by the church in Woburn.

Hampshire Ms. Ed. Society was formed in 1815. In October last it voted to become auxiliary. Has eleven beneficiaries.

Newburyport, Ms.—Two temporary scholarships have been pledged by the Young Men's Education Society of Newburyport; and one by the Female Circle of Industry in Newburyport.

Agencies.—The following gentlemen are acting, with regular commissions, as agents of the American Education Society, and will, for a period, employ their whole time in this service: Rev. W. Cogswell, Rev J. K. Young, Rev. H Little, in New England: Rev. A. R. Clark, Ohio, and the western country: Rev. E. Porter, D. D. while on a visit to the southern part of the United States.—*Quarterly Journal.*

The special Bible Effort— What progress has been made?—On the 14th day of May last, the Am. Bible Society resolved to supply every destitute family in the Union with a copy of the holy scriptures, except any that might refuse the heavenly gift. *Six months, or one fourth part of that time, is past.* Is one fourth part of the work performed? Has one fourth of the country been explored? Have one fourth of the bibles been printed and bound? Has one fourth of the money necessary for the expense been raised? Have one fourth of the agents, who must eventually be employed, been enlisted in the service? In reply to these inquiries, we have made no accurate calculations. We are not prepared even to affirm or deny. But the inquiries are important, and we submit them to the consideration of all who are doing, or who ought to be doing, or who intend to do something in this cause; especially to those on whom is devolved the office of directing movements or giving an impulse. If in every respect our efforts are in advance of our time, still there is no room for relaxation or remissness; and if the work were fully completed in one year, we might turn our hand to some other labour of love, and many souls might be savingly enlightened who the next year will be in eternity. If our work is behind our time, still we need not despond; for redoubled diligence may yet redeem the time, and accomplish greater wonders than we have ever dared to hope. *Boston Recorder.*

Methodist Bible Society.—It will be recollected that the authorities of the methodist church have withdrawn from the Am. Bible Society, and formed a distinct association of their own about a year since. They had before formed Sunday School and Tract Societies. At a late meeting of the Bible Society, its first annual report was rendered. It has sold to the several auxiliaries, 1,316 bibles, and 5,314 testaments. The number of auxiliaries is 26. The plan of the Society allows auxiliaries to draw the full amount of their contributions in bibles and testaments, and makes no provision for replenishing the depository further. To supply the deficiency, the managers of the Bible, Sunday School and Tract Societies, have formed a plan for raising a joint fund for their mutual benefit. This is not yet large. The managers recommend to their people the resolution of the Am; Bible Society for supplying the country in two years.—*Ch. Adv. & Jour.*

Western Reserve.—At a meeting of the Western Reserve Synod, Oct. 20th, a society was formed, denominated the Western Reserve Branch of the American Education Society. It is to consist of the Synod and such persons as shall annually make a donation to the treasury. Rev. Ansel R. Clark, an agent of the Parent Society lately from Andover, addressed the meeting, and has commenced his labours in that state under the patronage of the new branch. At the same time, the Domestic Missionary Society in connexion with the Synod, voted to become auxiliary to the Am. Home Mission Society. Synod recommended the Western Reserve College to the contributions of the churches.

Testimony from an Enemy.—At an anti-Sabbath-keeping meeting, which was some time since got up at N——, an *infidel* made the following remark: "Gentlemen, I am really astonished at the zeal which you, who profess to believe in christianity, manifest in this matter. As for myself, you know that I regard religion only as a political institution; but if I believed that the Sabbath would be abolished in this country, and my children be deprived of the benefit of its restraints, I should go and take up my abode with the Indians or Hottentots." *Pittsburgh Herald.*

The Georgia Baptist Association held its forty ninth anniversary in Wilkes county, during the week beginning with the 4th inst.—Four new churches, during the associational year, were established, and seven hundred members baptised. The collection on Lord's day for missionary purposes, amounted to a hundred and eighteen dollars, and the contributions sent up from the several congregations for the same end, and the education of young men for the ministry, to five hundred and forty-four dollars. The church at Shiloah, Greene county, have agreed to bear the expenses of religiously educating one of its young members during the current year.—*Darien Phœnix.*

REVIVALS.

How shall a revival of religion be promoted? This question is often asked in the spirit of indolence, by those who themselves are not revived. They seem to be desirous of comfortable times—times which will procure them more personal enjoyment; and this, without the labours, and trials, and self-denying efforts which are inseparable from a season of high religious enjoyment. The fact would seem to be, that having laid down their armour, they are too indolent to take it up again, and would ask for some instruments which can be more easily wielded; that having given over the conflict, and declined the dangers which are inseparable from the "battles of the Lord," they would ask for some easier method of conquest, which could be carelessly and leisurely pursued.—Hence the continual proneness to copy literally, any system of efforts which has been connected with a revival, as if its mere mechanical prosecution would produce the desired result. Such a spirit, common as we fear it is at the present time among all classes of Christians, is usually disappointed. The first step in promoting a revival is *personal* repentance. The next, doubtless, is holy living, christian faithfulness, zeal, watchfulness and prayer. This should not be a partial business. It should embrace every field of duty. On the other hand, God, as a glorious sovereign, will bless just such measures as he chooses; but he will generally choose in such a manner as to stain all the pride of human glory, and prostrate the labourers in the dust of humility and self-abasement. He will defeat their wisdom, and disappoint all expectations which do not centre upon himself. How many of us are even now *too wise* to trust simply in the arm of the Lord. Private Christians, and elders, and ministers, and editors—have we not all reason to suspect ourselves of this inconsistency?

Batavia, N. Y—One of the eastern papers mentions, on the authority of a correspondent, that there is a revival in this place, which has become pretty general. Different denominations share in the work. Twenty-seven have united with the presbyterian church, and more are expected to come forward soon. The methodists have received a greater number, say fifty.

A Seminary blessed.—Rev B. F. Farnsworth writes to the editor of the Christian Watchman, from New-Hampton, New-Hampshire, under date of the 12th ult. that the institution in that place is again sharing in some degree the blessing of a revival. A peculiar seriousness was observable at the commencement of the present term, and scenes have since been witnessed, that "will be had in long and joyful remembrance." The number converted are comparatively few. But "how," says the writer, "shall we compute the value of this precious token of the divine favour." The writer does not seem to despise the day of small things.

"Amid all the prosperity which has attended this seminary from its foundation, less than four years ago, nothing has afforded me so much confidence in the prosecution of my labours, as the measure of divine influence, which has, almost without interruption, been imparted to the students."

Between forty and fifty, it seems, have within that period obtained hope. The present work has had some influence upon the town; and in two adjoining towns, Merideth and Sanbornton, there is now a revival.

Do all the principals of our public literary institutions feel the responsibility that rests upon them, in reference to the salvation of souls? And further—Do pious parents always reflect on the religious privileges or privations of the place where they send their children for instruction?

The Choctaws.—Interesting extract from a letter, dated Ai-ik-hunnah, Cocktaw nation, to the editor of the Pittsburgh Herald, dated October 17, 1829:—

"As to religious prospects in the Choctaw nation, I must say, they are such as lay claim to every grateful emotion of the soul. Although it becomes all who write or state any thing respecting a revival of religion, while it is in progress, to do it with caution, for obvious reasons, yet I do conceive, that it belongs to the christian public, to be made acquainted with certain facts relative to a mission which has so long been supported by their contributions and their prayers.

"Very great indeed has been the moral improvement of this people within one year past. Previous to this, scarcely "ten righteous" or praying Indians could be found among the 20.000 of the tribe. But now there are, without doubt, more than *two thousand* who call upon the name of the Lord Jesus in prayer. We would not say that so many give evidence of piety; but we do say that many more than this number have been induced from motives surely best known to God, to express by a significant act, their desire and determination to seek the salvation of their souls.

"We feel it to be our duty to proceed cautiously in admitting persons to the communion of the church; and I believe that our methodist brethren do not admit them till after some months trial. We have now received about fifty Choctaws, and many more are candidates for admission at our communion season next month. I do not know how many are received into full fellowship with the methodist church; but think there are more than 200.

"Heathen songs are exchanged for Zion's by many of this dear people. The voice of prayer is heard as it were in almost every direction: I mean in those parts of the nation which have been most favoured with the special influences of the Spirit. Family worship and social prayer meetings are very generally observed among the awakened; at least so far as my knowledge extends. The Sabbath has become a delight to many, who, till lately, knew not its blessed return, or else counted it a burden.

"Oh, how highly have this people been favoured of God within a few months past! *He* has raised up for them able and pious chiefs, who, with the "National Committee," have enacted wholesome laws, which are strictly enforced as occasion requires. *He* has bestowed upon multitudes as above mentioned, that unspeakable gift of the Spirit, which the world combined could not afford a solitary individual.

"The inquiry is suggested—If the God of the universe delights *thus* to honour the poor Indians, how ought we, as a christian nation, to deal with them? O, let us all beware, lest in touching them harshly, we *touch the apple of his eye*. Finally, let no one conclude the work is done. True, parts of the field are ripe, and the harvest is begun; but if left; how soon all is lost. "Your's, in the Lord,

"LORING S WILLIAMS."

WESTERN RECORDER.

UTICA: DECEMBER 8, 1829.

Physical Education.—The full importance of this subject will appear only to those who have reflected upon the waste of talent, of health, and of life, which is produced by sedentary habits, among the students and professional men of our country. This subject, however, is beginning to attract public attention in almost every part of the country; and we rejoice that it is so. The following notice appears in the Journal of Health, a periodical issued at Philadelphia, by a respectable association of physicians. We insert it with the more pleasure, because the pamphlet it recommends was published in this vicinity; and because an effort has been making with no little success, in one of our favourite institutions, to unite study, systematically, with manual labour. The pamphlet we intend to notice more particularly at a future time:—

The importance of a strict attention to the physical education of children, is beginning to be properly estimated by the more intelligent and practical portion of the community, in various parts of the United States. In an excellent oration, recently delivered before the college of Middlebury, Vt. by Rev. John Frost, this subject is very ably enforced.

"The Greeks and Romans," observes the author, "were not insensible of the importance of physical education. Gymnastic sports of various kinds were connected with their schools, for the purpose of imparting the utmost strength, hardihood and activity to the bodies of their youth. Of late years, gymnastic and military exercises have been introduced into seminaries of learning, in Europe and in this country.— These facts show that serious evils exist, and that the public mind is waking up to this subject; but it is not yet half awake to its unspeakable importance. As God designed man for great mental as well as bodily efforts, it would be a reflection on his wisdom to suppose, that, properly regulated, these efforts are injurious to health. There is a fault somewhere; who dare charge it upon our Maker? It must be sought for in ourselves. A proper attention to facts will teach us in what it consists, and suggest the remedy. The time will come, when the most cultivated and vigorous minds will be found connected with the most energetic bodies.

"The languid eye; the cheek
Deserted of its bloom; the flaccid, shrunk,
And withered muscle, and the vapid soul,"

ought as rarely to be found in our academic halls, as in the habitations of our hardy yeomanry. *Sana mens, in corpore sano*, is, with proper management, emphatically the privilege of students. They may enjoy even better health than the most laborious. Alternation of bodily and mental effort will be found more favourable to health, than the long continued muscular action of the farmer and the mechanic. Studious men have more knowledge of the regimen essential to health, than others; and their situation for following it is generally more favourable. That temperance in all things which God has enjoined, especially in eating and drinking, united with that exercise of the mental and physical powers for which he made us, will be found to insure the most perfect health."

To illustrate the beneficial effects produced on muscular strength, on health, and on the animal spirits, by temperance and exercise, reference is made to the system of training which is practised in Europe, to prepare men for boxing. The results attributed to this system are almost incredible:—

"The period of daily exercise abroad is at least four hours, and within doors at least two hours. A prominent object is to keep the body and mind constantly occupied through the day. *No ardent spirits are allowed.* The food is small in quantity, and of easy digestion. Eight hours of sleep are allowed; and temperance in all things strictly enjoined. By these means, it is said, the appetite and digestion become uniformly good, the mind cheerful, the strength astonishingly increased, and the sleep sound and refreshing. The lungs become strong, the skin smooth and elastic, and the spirits lively. The bones become hard like ivory, and not easily broken. The form is improved, the movements are graceful, and life itself much prolonged"

However exaggerated the effects which are thus ascribed to the system of training may appear to those who have paid no attention to the subject, we are perfectly convinced, that were the same plan which is pursued with a view of fitting individuals for a demoralising exhibition of brute force, to be generally adopted as a means of improving the health and vigour of the constitution, man would be in a great measure emancipated from physical suffering, and his existence, with the full possession of his active powers, prolonged far beyond what is now esteemed the utmost bounds of human life.

"*Candid Examination of certain Doctrines,*" *&c.*—We give to-day the closing remarks of this publication, every syllable of which will be read with lively interest. We only regret that the work is not more extensive. Yet if it is followed up in the same way, or some other way, the desired end may be accomplished. The power of reiteration is needed, and it must be kept operating upon the public mind. "The moral and reflecting part of the people of the United States," embraces all that class who are the natural guardians of the common weal. All others, comparatively speaking, are scarcely better than blanks in community. Men who are determined to act wickedly, from any motive, or who are resolved to disregard the most precious interests of their country, cannot be otherwise considered than as her real enemies.

A pleasing Coincidence.—Our own special views of church music, as to its character and importance, and as to a needed reformation in the manner of cultivating it, are well known to our readers. At the close of last week, we received a letter from a scientific gentleman in New York, who has recently returned from a long residence in Europe, and whose views of this whole subject seem exactly to correspond with our own. As the letter seems not intended for the public eye, we will only give the following extract, which embraces what we have been led to maintain as a fundamental principle:—

"During a residence of five years in Europe, I have learned to appreciate very highly the value of music, as a means of softening and elevating the character, as well as in aiding the devotions of the pious. So far as an imperfect knowledge of the elements of music enables me to judge, there is much to be done, to give our *sacred music* its proper efficacy; and especially, when it is improved, to render it [in effect] an *offering of praise* from the whole congregation; instead of an *exhibition of the powers* of a part of them, in which the ignorance of others prevents their ever sympathising."

The writer is convinced that the work of reform must be taken in hand, and even eventually carried into our primary schools, as in Germany and Switzerland. Though himself devoted to other departments of literature, he speaks of the pressing importance of this subject, as intimately connected with the interests of vital piety.

It gives us unfeigned satisfaction to find such sentiments coming from such a source, especially as we have occasion to know that they are beginning to prevail extensively among the better sort of people in most of our principal cities. Many have long been sickened by the trash which is "got up in fine style," at the concerts and oratorios, by professors, amateurs and theatricals united. In too many instances, such exhibitions have displayed very singular incongruities of character, musical as well as personal. No doubt there have been and still are honourable exceptions.

The first Edition of the English Bible, in America.—Would our modern "knowing ones" believe, that the first American edition of the bible was published in consequence of a request from the Continental Congress? So it would seem from the following article. How *blind* they must have been, thus to mingle religion with politics!—

"In the time of the revolutionary war, the Continental Congress perceiving that the suppression of commercial intercourse with Great-Britain must produce a great want of the holy scriptures in the United States, desired Mr. Robert Aikin, of Philadelphia, to publish an edition of the bible. This work, at that time great and difficult, was performed under the inspection of a committee of Congress, in the year 1781. A good edition was executed, strictly without note or comment, revised and approved by the chaplains, and recommended by that body under the well known venerable signature of Charles Thompson, secretary. This was the first English bible, and the second of any description, printed in America. Mr. Elliot's Indian bible was printed in Massachusetts, about the middle of the preceding century."—*Connecticut Observer.*

It is easy to see from this one fact, what a change has been produced in the sentiments of political men within these fifty years past. In the minds of many, it is now a political sin even to petition Congress for the privilege of keeping the Sabbath. Fifty years more at this rate; and where are we?

A Sabbath Meeting.—A public meeting has recently been held in Rochester, as appears from the Observer, on the subject of the Sabbath mails, which was of a gratifying character. The object of the memorials was distinctly stated to be, not the enactment of a special law in favour of the Sabbath; but the repeal of the existing laws, so far as they interfere with the constitutional rights and privileges of the friends of this christian institution. This distinction should be constantly kept in mind.

Interesting Coincidence—The meeting of Congress was to take place yesterday, which was also the first Monday in the month, and a day appropriated throughout all christendom for a concert of prayer. Would it not be well to take the hint from this circumstance, to make our rulers, hereafter, the more special subjects of prayer? And now that memorials are extensively preparing on the subject of Sabbath mails, it might not be amiss to remember that the hearts of all men are in the hands of the Lord.

The Philadelphian.—Mr. Ludlow has relinquished the charge of this paper, on account of ill health; and Rev. Dr. E. S. Ely has assumed it. We part with the former with feelings of sincere regret, and at the same time tender our kind wishes to the new editor. The Philadelphian holds an important place among the religious journals.

Indiana Religious Intelligencer.—This paper, now a mere tract of four pages, is to be enlarged to the size of a full sheet of royal, and placed under the care of an editor who will devote to it his whole time.

Temperance Herald.—The first number of a new paper, bearing this title, and issued at Sacket's Harbour, has been received. Besides advocating the cause of temperance, it will admit communications paid for as advertisements, in favour of different sects in religion and in politics. What an arrangement!

The Andover Professorship.—We learn from the Boston Recorder, that Rev. Mr. Emerson, of Norfolk, Con. has finally accepted of his appointment to this professorship.

POLITICAL.

FOREIGN.

An arrival at New York from London, has brought English papers to the 2d November

The treaty of peace between Russia and Turkey, had been ratified by the Sultan, and he had sent an ambassador to St. Petersburgh with presents. Among the presents were a cloak of ermine, with an agraffe of diamonds, for the Emperor, and ten Turkish shawls, adorned with pearls and brilliants, for the Empress.

The Porte will find much difficulty in paying the indemnity. Great hopes are entertained that the Emperor will remit a large part of the sum required.

The London Times contains the "separate act" of the treaty between the Russians and Turks, relating to the re-enactment of the treaty of Ackerman respecting the principalities of Moldavia and Wallachia. The Hospodars, by this act, are to hold their offices for life, independent of the Porte. The Porte surrenders the country on the left bank of the Danube, fortresses, &c. The Turkish government are to relinquish all contributions in corn, cattle, &c. from Moldavia and Wallachia, and to receive in lieu thereof such a sum in money as may be determined hereafter. The tribute is not to commence until two years after the Russians shall have evacuated the provinces.

The Enterprise steam-packet had left Calcutta for Bombay, with the ultimate intention of surveying the Red sea, preparatory to opening a steam communication between Bombay and the Mediterranean.

The German Journals state, that the story of M. Rothschild being about to purchase Jerusalem for the Jews, and of the Porte availing itself of the sum to be paid by him towards the liquidation of the indemnity payable to Russia, is a mere fabulous history.

It is said that the King of Spain has determined on granting an amnesty to the exiles and emigrants from that country, on account of their attachment to the late constitution.

According to a calculation recently made, there are 103 canals in Great-Britain, extending 2682 miles, formed at an expense of thirty millions sterling.

The average prices of grain in England were still on the decline.

From Smyrna.—The Boston Daily Advertiser acknowledges the receipt of Smyrna papers, to Sept. 14th, from which it gives the following:—

A letter from Alexandria, in Egypt, dated Aug. 7th, mentions the arrival there of the American corvette Warren, escorting a merchant vessel under the same flag. These are said to have been the first American vessels ever seen in Egypt, and they excited the curiosity of the viceroy, and Ibrahim Pacha. Ibrahim visited the Warren, accompanied by Mr. Cheerlsy, a French engineer in the service of the viceroy, and was received with honours due to his rank. He remained on board the vessel two hours, examined the vessel in every part, and repeatedly expressed his satisfaction at the excellent order in which he found it. He expressed to Mr. Cheerlsy his wish to have two corvettes built on the model of the Warren. On his leaving the vessel he received a salute of 21 guns.

The Wills of Shakspeare, Milton, and Napoleon Bonaparte.—It is a singular circumstance, that the last wills and testaments of the three greatest men of modern ages are tied up in one sheet of foolscap, and may be seen together at Doctor's Commons. In the will of the bard of Avon is an interlineation in his own hand-writing:—"I give unto my wife my brown best bed, with the furniture." It is proved by William Byrde, 22d July, 1616. The will of the minstrel of Paradise is a nuncupative one, taken by his daughter, the great poet being blind. The will of Napoleon is signed in a bold style of hand-writing; the codicil, on the contrary, written shortly before his death, exhibits the then weak state of his body.—*London pa.*

Duke of Brunswick.—This potentate, who appears to be a little weak in the upper story, has been quarrelling for a long time with Count Munster and the King of England. The German Diet have ordered the Duke to apologise to George the Fourth. Sooner than do this, it is said, he will abdicate his throne. It is expected that the King of Prussia will march with an army into Brunswick, should the Duke persist in his opposition to the decree of the Diet. The German newspapers are not permitted to allude to this subject.

DOMESTIC.

Washington's Monument.—On the 25th ult. the erection of a monument in honour of the Father of his Country, by the citizens of Baltimore, was completed. The pillar and statue are said to form together the largest structure of the kind in the world. The base of the pillar is fifty feet square, and twenty-five feet high; the column is twenty five feet in diameter, and with its base, is one hundred and thirty feet high; and the capital is twenty feet square. The statue is fifteen feet high; and the whole height of the monument, from the pavement, including the statue, is one hundred and seventy-six feet. It stands on a hill one hundred feet high, and the structure is two hundred and seventy-six feet above tide water. The marble of which the statue is formed is of a very pure kind, free of veins, and is said to be a fine specimen of the native white formation which abounds in the neighbourhood of Baltimore. Including the pedestal, it weighs sixteen and a half tons. It was formed of a single block of marble, which was found in a field by itself, and proved to be exactly of the dimensions and quality required by the artist.

Virginia Convention.—This body, according to our latest accounts, was still in session, without having finally settled a single question. Among its members are, the governor of the state, the chief justice of the United States, both of the senators and ten of the representatives of the state in Congress, and many of the members of the state legislature. In this situation of things, as Congress were to meet yesterday, and the session of the state legislature is about to commence, it is believed that the convention will be under the necessity of adjourning until after the present session of Congress shall have terminated.

Washington Irving.—A letter has been received in town from this gentleman, dated at London, stating that he "had returned, after a long absence, to enter upon his official duties; and that he entertained a fond recollection of the works and institutions of his native state."

In speaking of DeWitt Clinton, he uses the following language:—"As a citizen of New-York, proud of my native city and native state, I cannot express how much I feel indebted to one who has so largely contributed to the advancement of their prosperity and greatness. But of what avail is my feeble tribute of applause? The name of DeWitt Clinton will go down to posterity, connected with the admirable institutions and illustrious works of which he has been the founder, and commanding a pure and increasing tribute of veneration, long after the names of contemporary politicians and rival statesmen are forgotten. In the great canal alone, he has left behind him a monument of fame more enduring than the pyramids, and one that has the merit also of being as useful as it is stupendous."—*Alb. D. Adv*

Yale College.—The catalogue for 1829-30, nearly ready for publication, furnishes the best evidence of the continued prosperity of this venerable institution. The whole number of students attached to the institution is within 4 of 500. The freshman class is the largest, we believe, ever entered at this, or any other college in the United States. We have been favoured by the publishers with the following summary:—

Theological students, 49; law students, 21; medical students, 61; resident graduates, 6; seniors, 71, juniors, 87; sophomores, 95; freshmen, 106: Total, 496.—*Conn. Journal.*

Gale at Buffalo.—We learn from the Buffalo Republican, that a tremendous gale was experienced on Lake-Erie, on the 23d ult. Several schooners were driven ashore, at different places, some of which were entirely lost, with their cargoes. The paper states, that the swell rose over the beach, above the light-house, and continued unbroken for a mile or more. Immense quantities of wood, timber, lumber, and several small houses, swam about, the sport of the waves; the school-house was moved arkwise more than a hundred rods, and a stable was demolished. A general devastation overspread the lower town, on the ebbing of the flood. The water rose seven inches higher than in January, 1828. The damage done to the docks was serious in some cases; in the warehouses it was trifling.

Beware of Kidnappers.—It is well understood that there are at present in this city a gang of *Kidnappers*, busily engaged in their vocation of stealing coloured children for the southern market! It is believed that three or four have been stolen within as many days. A little negro boy came to this city from the country three or four days ago. Some strange white persons were very friendly to him, and yesterday morning, (24th ult.), he was mightily pleased that they had given him some new clothes. And the persons pretending thus to befriend him, entirely secured his confidence. This day *he cannot be found!!* Nor can he be traced since seen with one of his new friends yesterday. There are suspicions of a foul nature, connected with some who serve the police in subordinate capacities. It is hinted that there may be those in some authority not altogether ignorant of these diabolical practices. Let the public be on their guard!—*N. Y. Com. Adv.*

John Randolph.——This veteran politician, whose eccentric habits and indiscriminate opposition to every measure of every party since he first came into public life, have long since marked him as an object of public curiosity, is now a member of the Virginia Convention. A letter from Richmond states that his health is better than it has been for some time past. Amongst his friends, he is said to indulge as heretofore in a great degree of pleasantry and sarcasm. He takes but little part in the proceedings of the convention; having but once addressed the chair, which was during the debate on the question relating to representation; and he takes his seat every day at the back of the President's chair, entirely out of the range of the speakers. Unable, however, to contain himself entirely, he is every now and then heard in a shrill under-tone, either prompting and encouraging his friends, or criticising his opponents.—*N. Y. Statesman.*

Accident.—On the evening of the 25th ult at 7 o'clock, while the steam-boat M'Donough, bound from Hartford to this port, was on her passage from Saybrook through the Sound, a man of the name of Allen, who stated that he resided about twenty miles west of Utica, was walking upon the quarter deck, when he stepped upon the guard house, and either fell or plunged into the water, and was lost. Captain Havens immediately stopped the boat, and made every exertion to save him; but it was impossible to find the body.—*N. Y. Daily Adv.*

Lead.—It is stated in a western paper, that the amount of lead manufactured in and about Galena, Illinois, in July, August and September last, was between four and five millions of pounds; and in the quarter which will end on the 31st inst. it is anticipated that at least an equal amount will be produced.

The Connecticut.—The canal round the falls of this noble river, at Enfield, has been completed. It will admit of the passage of steamboats. It has three locks of ten feet lift each, constructed in the most masterly manner. Its length is six miles.

Greenbush Cantonment.—The United States farm at Greenbush, occupied during the last war, as a cantonment, is advertised to be sold at public auction.

The Militia.—The Legislature of Vermont has abolished all militia trainings, except one in each year, for enrolment and inspection of arms.

Capt. Struthers, of the James Monroe, informs that the day he left Cronstadt, the Emperor of Russia visited that place, and was so much pleased with the ship United States, then loaded and ready for sea, that he immediately purchased her, and took Capt. Wilson and young Mr. Barker up to St. Petersburg, to receive the payment. The Emperor pronounced her the finest vessel he had ever seen, and ordered the cargo to be discharged, intending to make use of her for a model, and then despatch her to the Black sea. The United States was built in this city about three years since, by Messrs. Bell & Brown; is of 675 tons burthen, and has carried 2200 bales of cotton.—*N. Y. Mer. Adv.*

John Pattison was lately tried in the county court of Anne-Arundel county, (where the case had been removed from the Baltimore city court), on a charge of keeping a gambling table, called "faro bank." He was convicted of the offence, and sentenced to pay a fine of $1000, and to be imprisoned thirty days.

The "Life of Arthur Lee," in two octavos, recently published, is justly described in the Boston papers, as "a valuable record of political events and political character, that should be studied and made familiar to every man in our country."

ORDINATIONS, &c.

At Weld, Me. Oct. 14th, Rev. *Herman Stinson* was ordained over the congregational church and society. Sermon by Rev. Mr. Holt, of Bloomfield.

Sept. 15th, Rev. *Amasa Stuart* was ordained pastor of the congregational church, in Essex, Vt. Sermon by Rev. Calvin Yale, of Charlotte.

Oct. 21st, the Presbytery of Philadelphia ordained to the work of the ministry, Mr. *John L. Grant*. Sermon by Rev. Dr. Ely.

The Presbytery of Erie ordained and installed Rev. *George A. Lyon* pastor of the presbyterian congregation in the town of Erie, Pa. on the 9th of last September.

On Sabbath the 3d of October, Rev. *Addison Kingsbury* was installed over the congregations of Warren and Belpre, Washington county, Ohio. Rev. John Spaulding of Athens, preached the sermon from John 18. 38.—*What is truth?*

MARRIED,

In Wiscasset, Me. Rev. *Edward Beecher*, of Boston, to Miss *Isabella Jones*, of Wiscasset.

DEATHS.

In this village, on the 2d inst. Mrs. *Sybil Cooper*, wife of Apollos Cooper, Esq. aged 57. The deceased added to the domestic and social virtues, a character for christian piety, the savour of which renders her of precious memory. She was for many years a member of the first presbyterian church in this village. She indulged, however, for most of the time, but a timid and trembling hope. She felt herself unworthy of mercy. But in her last sickness, which was of a lingering, protracted character, she was enabled to rejoice in the God of her salvation. She could then say, "I know that my Redeemer liveth!" and felt that she should soon see him, and enjoy his presence. The exhortations and warnings which fell from her dying lips, will not soon be forgotten.

At Philadelphia, on the 19th ult. Hon. *Bushrod Washington*, of Mount-Vernon, Va. one of the judges of the supreme court of the United States, aged 70. He held a court in New-Jersey in October, and thence returned in ill health to Philadelphia, where he remained until his death. Judge Washington was a nephew of Gen. Washington, by whose will he became the owner of Mount-Vernon estate. "He studied the science which he afterwards adorned and exalted, in the office of James Wilson, Esq. the only judge of the supreme court of the United States yet furnished by Pennsylvania. After practising with much reputation, but for nine years, at the bar in Virginia, he was appointed in 1797, by the elder President Adams, to a vacant seat in the highest judicial tribunal of the nation. He has ever since been distinguished for his untiring devotion to his arduous and interesting duties, for great sagacity and learning, for firm integrity of purpose, and unaffected simplicity of manners. The profession of which he was a bright ornament, and the country for which he so long and so faithfully and so usefully laboured, will deeply regret his loss, and never cease to remember him with admiration and gratitude."

On the 28th ult. Mrs. *Washington*, relict of Judge Washington. Mrs. W. had left Philadelphia on the morning of that day, to attend the interment of the remains of her deceased husband, which were to be deposited in the tomb that contains the relics of his illustrious progenitor, at Mount-Vernon; but she was suddenly taken ill a short distance from the city, and being conveyed from the carriage into a private dwelling house, shortly after expired. It is said that she had been in ill health for several years, and that it was an apoplectic fit which so suddenly terminated her existence.— The body of Judge Washington had arrived at Baltimore the preceding evening. It was afterwards conveyed to Mount-Vernon, and entombed on Sunday se'nnight.

In Sharon, Schoharie co. Rev. *Henry Mœller*, aged 79. He was born at Hamburg, in Germany, came to this country at an early period of his life, devoted himself to the study of theology, served as chaplain in Gen. Washington's army during the revolutionary war, and afterwards was stationed as pastor in various lutheran congregations, both in this state and that of Pennsylvania. For sixteen years he served the congregation in Sharon, where his body rests, at the express desire of his former congregation, in the midst of those, when living, he had directed to the Author of their salvation.

At Stonington, on the 29th of October, Rev. *Ira Hart*, aged about 53. He had been in poor health for some time past. A meeting-house had just been erected by his society, and was to have been dedicated on the day of his death. Though deprived by ill health of taking part in the services, he felt an anxiety on the subject which induced him to walk from his chair to the window to observe the appearance of the weather. He remarked that it was favourable. He returned to his chair, and soon after expired, having only a moment to say, "I am going! I am going! I am happy!"

In Brunswick, on the 19th inst. Mr. *Daniel Stetson*, aged 23 years. He had spent nearly four years at the asylum for the deaf and dumb at Hartford, and was one of the first scholars in his class. He was also very amiable and much beloved. In his last sickness he referred to various passages of scripture as indicating his views and feelings, and gave consoling evidence of his reliance on the unfailing mercy of the Redeemer of sinners.

In Hiram, Maine, Gen. *Peleg Wadsworth*, a soldier of the revolution, and for many years a representative in Congress.

In Geneseo, on the 27th ult. Mr. *William Crossett*, a native of Ireland, aged 66.

At Lyon's Farms, N. J. on the 24th ult. Mr. *John Osmun*, aged 79.

ONEIDA BIBLE SOCIETY.

The Depository of this Society has been removed to the Book and Stationary Room of Bennett, Bright & Co. corner of Genesee and Fayette streets. *Utica, Dec. 1, 1829.*

MUSICA SACRA.

THE 8th edition of this highly popular Singing-Book is just published. About sixty thousand copies of the former editions have been sold; and the work is now so generally known, that it needs no recommendation of the publisher. There are twelve pages of Chants, and fifty new Pieces of Music, added to this edition, and the typography and paper much improved, without augmenting the price. WILLIAM WILLIAMS, Publisher.

Utica, Dec. 8, 1829. 43w8

WOODBRIDGE'S GEOGRAPHY.

JUST published and for sale, the eleventh edition of WOODBRIDGE'S RUDIMENTS OF GEOGRAPHY, for Schools and Academies; constructed upon a new and original plan, to aid the memory, by comparison and classification; with an enlarged atlas of seven maps and two charts, arranged upon new principles, exhibiting, in addition to what is found in other atlases by means of emblems, figures, &c., the various degrees of civilisation of the inhabitants of the earth; the population, form of government, religion, climate, degree of temperature, and productions of all countries, and the comparative size of towns, rivers, and mountains; by Rev. WM. C. WOODBRIDGE, late teacher in the American Asylum, (foreign correspondent of the Geographical Society of Paris.)

The tenth edition of this work, recently published, consisting of 20,000 copies, has been entirely *disposed of* within eight months from its publication, and a new edition called for. This unexampled sale, and the regular and increasing demand, may be judged as evidence of the peculiar merit of the system. Experience, the best test of merit, has proved that the peculiar plan adopted, conveys a greater amount of permanent knowledge, renders the pupil more intelligent on the subject of geography, and tends more to enlarge the mind, than that of any similar work. Two editions have been published in England, under favourable prospects of an extensive sale in that kingdom. The author of this work has resided in Europe for several years past; has visited the Fellenberg, and other important literary institutions, with special reference to the science of geography and improvements in education.

Care will be taken to introduce into each successive edition such corrections and additions as the state of the globe or new discoveries shall render advisable. Atlases to the present edition are put up in the quarto form, with an enlarged map of the United States, including New-England, New-York, Pennsylvania, and New-Jersey, on an extended scale.

Recommendations of the superior excellence of the plan upon which this work is formed, and of its claims to originality and patronage, have been obtained from literary gentlemen and teachers of the first respectability, both in our own country and in Europe.

☞ For sale by HASTINGS & TRACY.

Utica, Dec. 1, 1829. 48w6

NEW GOODS.

THE Subscribers are now receiving their Winter Stock of *GOODS*, and intend to offer them at the most favourable prices to families or wholesale dealers.

Among their articles just received, are—

125 boxes and half boxes Raisins,
16 jars fresh Malaga Grapes,
10 cases West-India Preserves,
3 do. Citron,
6 kegs fresh Currants, (dried),
7 hogsheads Brown Sugar,
14 cases Lump and Loaf Do.
3 do. white Havana Do.
6 do. Canton Do.
20 hhds. and barrels Molasses,
800 gallons pure winter Sperm Oil,
40 boxes hyson, young hyson, imperial, gunpowder and black Teas, and some few chests expressly for retail, of hysonskin, warranted *better* than can be found in Utica:

Also, a very extensive assortment of DRUGS and MEDICINE, *Paints* and *Oil*, *Dye-Stuffs*, &c.

HUNT & BRISTOL, No. 109, Genesee st.

300lbs. live Geese Feathers for sale as above.

Utica, Nov. 24, 1829. 47w3

NEW GOODS.

SATIN REPS, Gros de Inds, Gros de Zeng, Gros de Berlins, Gros de Naps, fashionable colours, for Ladies' cloaks and dresses, with fringes to match—Circassian, Italian Lutestrings, Sarsnet, French Feather Flowers, &c. &c. may be found at

Nov. 17, 1829. SHEARMAN & THOMSON's.

SHAWLS, &c.

5, 6, 7 & 8-4 black, scarlet & white Merino, long and square Shawls, Lupin & Son's importation, one quarter less than before offered in town. Also, super Merino Cloths, for ladies' dresses, 6-4 wide, at 16s. per yard—are for sale at

Nov. 17, 1829. SHEARMAN & THOMSON's.

MILLINERY GOODS.

A COMPLETE assortment of Millinery Goods, of every description, for village and country trade, can be found cheap, at

Nov. 17, 1829. SHEARMAN & THOMSON's.

CARPETS, &c.

7000 Yards Kidderminster, Ingrain and Tariffville Carpets—some fashionable patterns at 6s6 per yard: 150 Carpet Rugs, from $3 to $15: 30 pieces Oil Floor Cloths: Blue, green and drab figured Floor Baize: Blue & green Table, Piano & Stand Covers—are for sale, wholesale and retail, at

Nov. 17, 1829. SHEARMAN & THOMSON's.

MOREENS.

ELEGANT blue, orange, lemon, scarlet & crimson Embossed MOREENS, with Fringes to match; for which you need look no where else, but at

Nov. 17, 1829. SHEARMAN & THOMSON's.

SHEARMAN & THOMSON have the pleasure of informing their Friends, that their Fall & Winter Stock of GOODS are now in Store, which is always the largest and most general in town.

Nov. 17, 1829. 46w8

SUNDAY SCHOOL BOOKS.

JUST received at the Depository of the American S. S. Union, No. 145, Genesee street, a general supply of the Society's Publications. Schools and Auxiliary Unions can avail themselves of an extensive assortment of the Parent Society's Books, from which to select School Libraries, and replenish their Depositories.

NEW WORKS.

Lives of Adam Wallace and Walter Mills, by the author of Wishart, Wishart; Let it alone until To-morrow, or the Life of Robert Benton; Parting Advice to a Youth, on leaving a Sunday School; Monument of Parental Affection to a dear and only Son; Rowe's Exercises; Obookiah; Ruth Lee, by the author of Wild Flowers; Life of Legh Richmond; Do. Sam'l Pearce; New Testament in paragraphs, by James Nourse, A.M. octavo; Helps to the Gospels; Alexander's Evidences; Union Questions, 1 & 2 vols.; Lessons, printed in large type, on sheets and cards, for the use of Infant Schools; Reward Tickets, with Scripture Texts; Picture Reward Tickets, with a Hymn.

Also, Miscellaneous Books, useful for S. School libraries and families.

All communications for the American S. S. Union may be addressed to the Agent of the Am. S. S. Union, No. 145, Genesee street, Utica. *Oct. 20, 1829.*

ETNA INSURANCE COMPANY,

OF HARTFORD, CONNECTICUT,

OFFER to insure Dwelling-Houses, Stores, Mills, Manufactories, Distilleries, Barns, Goods, and every other species of insurable personal property, against

Loss or Damage by Fire,

at as low rates of premium as any similar institution in good standing.

The Ætna Insurance Company was incorporated in 1819; and the reputation it has acquired for promptness and liberality in the adjustment and payment of losses, requires no additional pledge to entitle it to a liberal share of public patronage.

Persons wishing to insure can apply to Mr. JAMES VAN RENSSELAER, of Utica, who is appointed agent for the county of Oneida and vicinity, with full power to receive proposals and issue policies, without the delay necessarily attendant on an application to this office. *Hartford, 1829.* 37

SERMONS OF LUTHER & CALVIN.

A SELECTION of the most celebrated Sermons of M. Luther and J. Calvin, principal leaders in the protestant reformation; never before published in the United States; to which is prefixed a Biography of their Lives: Just received, and for sale, by HASTINGS & TRACY. *Nov. 17, 1829.*

SHEEP-SKINS.

WANTED, a quantity of tanned SHEEP-SKINS, suitable for Bookbinding.

Oct. 27, 1829. HASTINGS & TRACY.

BY order of the Hon. James Dean, Esquire, a judge of the court of common pleas of Oneida county, counsellor, &c.: Notice is hereby given to all the creditors of *Huet O. Hills*, of Vernon, in said county, an insolvent debtor, to shew cause, if any they have, before said judge, at his office in Utica, in said county, on the twelfth day of January next, at eleven o'clock, A. M. why an assignment of said insolvent's estate should not be made, and he be discharged from his debts, pursuant to the "act for giving relief in cases of insolvency," passed April 12, 1813. Dated Nov. 27, 1829.

48w8 HUET O. HILLS, *Insolvent.*

POETRY AND MUSIC.

THE TWO SOLDIERS.

BY MRS. OPIE.

How goes the soldier forth to fight,
The soldier of an earthly power?
In shining, costly garments dight,
And plumes upon his helmet tower.

At beat of drum, at sound of horn,
At fife and trumpet's call he goes,
And eager for the battle-morn,
Prepares to meet his country's foes.

With various arms he seeks the fight,
With sword and musket, dirk and spear,
Nor can he mourn to see, at night,
Those arms distain'd with blood appear.

And if his powers, by all confest,
Exalt him high in martial fame,
Lo! earthly glory gilds his crest,
And lofty pæans laud his name.

Then, if in fight the hero fall,
A nation's tears his bier bedew,
While thus is breath'd the grateful call—
"Come mourn for him who died for you!"

How goes the soldier forth to fight,
The soldier of a heavenly King?
No costly garb, and helmet bright,
Round him an earthly splendour fling.

No tuneful sounds, no martial din,
His courage and his ardour raise,
He hears a calling voice within,
And he that "still small voice" obeys.

And ne'er does he with heart elate,
To seek his field of fight prepare,
But loves his Saviour's aid to wait,
In humble awe, and secret prayer.

And when his holy fight is o'er,
No brother's blood his arms have shed,
No victims of his conquering power,
He sees in sin and trespass dead.

Round him this victor only sees
Cheeks that with conscious error glow,
The clasping hands, the bended knees,
And deep contrition's tearful woe.

His aim is not to kill, but save;
He breaks the heart, to heal the soul,
And bid, o'er sin's polluted slave,
Salvation's healing waters roll.

But, though resistless be his power,
Though countless hearts his influence own,
No public homage waits that hour,
Which gives to him the conqueror's crown.

No hailing crowds on him attend,
No votive gift, no poet's lay,
But secret prayers for him ascend,
Him grateful hearts in blessings pay.

And if, amidst his holy war,
The soldier of the Lord must die,
On no proud bier, or funeral car,
In state his breathless relics lie:

No plaintive strains, and muffled drums,
While mourning crowds the requiem swell,
Proclaim his passage to the tomb,
And speak a nation's fond farewell.

Perhaps, in some far distant land,
The Saviour's soldier yields his breath,
Obscurely bows to fate's command,
And e'en unwept resigns to death.*

But when from mortal conflict freed,
His spirit seeks the realms of love,
Oh! his is then a glorious meed,
All earthly praise, all fame above!

Hark! angels' wings, which welcome sound,
Breathe music o'er his raptur'd soul,
While they his soaring form surround,
And bear him where life's waters roll.

And rescu'd spirits wait him there,
For whom on earth he toil'd and fought,
Releas'd from Satan's dreadful snare,
And to their God in triumph brought.

How dear their welcome's fond acclaim,
Ere lost in saints' and seraphs' songs,
Who with the blest inscribe his name,
And bid him join their countless throngs.

And hark! a voice thro' heaven's high dome
Breathes those blest words Immanuel spake,
"Well done, thou faithful servant! come!
And in thy Saviour's joy partake!"

* See the end of Henry Martyn.

Musica Sacra, 8th Edition.—We have already noticed the appearance of this work, and hinted at some of the improvements embraced in the edition. By the condensation of the rudiments, the omission of some pieces of music that had fallen into disuse, and by adding to the number of pages, the opportunity has been furnished for presenting a considerable quantity of new matter. The rudiments, we think, are somewhat improved; the explanation of terms is more copious than formerly; the alphabetical and metrical indices are now distinct from each other; the remarks on practical adaptation are considerably extended; a few select chants for the use of the episcopal church are inserted; and besides those, there is the addition of the following list of tunes:—

C. M.
Canterbury,
Channing,
Chester,
Covington,
Perry,
Moravian,
Nottingham,
Spencer,
Slade,
Stamford,
Tolland,
Arundel.
L. M.
Adoration,
Alfreton,
All Saints,
Brewer,
Danvers,
Leicester,
Oldford,
Seasons,
Uxbridge,
Darwin,
Psalm 139.
S. M.
Clapton,
Fairfield,
Oxford,
Westminster,
Chelsea,
St. Giles.
H. M.
Haddam.
Fives & Sixes.
Lyons.
Sevens.
Song of Jubilee,
Walton,
Norwich.
Eights & Sevens.
Worship.

Anthems and Set Pieces.
As in soft Silence.
Blessed be the Lord.
Crucifixion.
Daughter of Zion.
From Greenland's icy Mountains.
Lift up your Heads.
O, blessed Souls are they.
O, Lord, we trust in thee alone.
O, praise God in his holiness.
The Lord our God is full of might.
The Voice of Angels.
Wake, isles of the South.
We praise thee, O, God.
When Israel wept.

Most of the anthems and set pieces are short and plain, and at the same time of a striking character. In the psalm and hymn tunes, reference has generally been had to chaste simplicity; while a small number of very choice and delicate specimens have been inserted. The chants occupy ten or twelve pages, and are the following:—

Venite Exultemus Domino.
Gloria Patri.
Jubilate Deo.
Cantate Domino.
Deus Misereatur.
Benedic Anima Mea.
Gloria in Excelsis.
Gloria Patri, (short anthem.)
Benedictus.
Bonum est Confiteri.

The preface explains, among other things, the reason why occasional alterations are necessary; in the rudiments, the monitorial system of instruction is recommended and explained; and in the remarks at the close of the volume, are contained the general outlines of musical expression and adaptation. It would have been easy to give this part of the work a very scientific aspect, by filling it with technicalities and abstract speculations; but the object was rather to simplify such points as would be more generally understood, appreciated and reduced to practice, by teachers and choristers, whose opportunities for improvement may not have been extensive. The musical student, however, we trust, will not find them destitute of originality, or devoid of interest.

It will not be expected of us to write a review of this work. If this were the place for such an article, delicacy forbids that it should be furnished by *ourselves*. We will only add, therefore, that great labour has at the present time been bestowed upon the editorial department; and that while both the editors have laboured separately, and spent some time together, in mutual consultation, one of them has spent several weeks in a tour at the east and south, partly for the purpose of collecting such materials as were to be found in the principal cities of the Union.

MISCELLANEOUS.

From the New-York Observer.

HAPPY DEATH OF A CHRISTIAN NEGRO.

Mr. Burchell, a baptist missionary in Jamaica, gives the following account of a conversation with one of his members, in the near prospect of death. It will rejoice the hearts of many, to see, that in all countries, and under all the varieties of external condition, the influence of true religion is uniformly the same:—

Calling on this poor man one day, when he was very ill, I said—Well, my friend, do you think God unkind for afflicting you so severely?

A. No, massa.

Q. Don't you feel sometimes disposed to complain?

A. No, pray to God not to let me.

Q. What makes you feel resigned?

A. Me know God do no wrong Him know what is best. Him do best.

Q. Have you ever felt sorry for coming to Jesus Christ?

A. Oh no! Me feel sorry me no come before; me too glad me hear of Jesus Christ.

Q. How do you feel in the prospect of death?

A. Me feel happy.

Q. What makes you happy?

A. De love of Christ.

Q. Do you think your prayers will take you to heaven?

A. No, no.

Q. But do not you expect to go there, because you are not so wicked as before, but are become a member of the church?

A. No, me no have one good ting to tink of; nothing but Christ; him precious blood.

Q. Why do you think Christ will receive you?

A. Me love him; me love him to me heart.

Q. But will he be willing?

A. Ah, massa! him no pill him precious blood! him no say, Come unto me! Me know him true.

Q. Would you like to meet your christian friends again on earth?

A. Me would like to tell all me broders and sisters to love Christ more—to keep nearer to God. Me feel de more prayer; de nearer we keep to God, de happier we be.

Again, a few days before his death:—

Q. Well, friend, you appear very low.

A. Yes, massa, but de Lord is very good.

Q. Do you feel much fear of death?

A. No, massa: Jesus promise to be wid me.

Q. Where do you think you will go when you die?

A. I think I shall go home.

Q. But where is the home you mean?

A. Where Jesus is.

Q. What do you think of religion now? (At this he brightened up.)

A. Ah, massa, what become of poor neger, if him no hear religion? What me tink? Me FEEL—me no able to tell what me FEEL. It good: It make neger happy to die.

Q. Would you wish to recover again?

A. Me too weak.

Q. Well, but if God were to give you your own will, how would you act?

A. Why, (he hesitated and replied), no, no, my will no do: Me no want my will—God's will is best.

He lived consistently, and died happily.

COAL MINE.

It gives us great pleasure to be able to announce that a coal mine has recently been discovered in Bath, N. H. We have before us a specimen of the mineral. In appearance it resembles the Lehigh coal, but contains a larger proportion of slate. The proportion of slate we are informed commonly diminishes, in proportion as the depth at which it is taken below the surface increases. Mr. Luke Brooks, of Bath, who has paid much attention to the subject of minerals, is the fortunate discoverer, and has secured the right to all he can obtain on 500 acres. We pretend to no skill in articles of this kind, but from the trial made of it by Mr. H. Paddock, at his furnace in this village, and from his confidence in its superior quality, we are led to anticipate vast advantage from this discovery. Its location is exceedingly favourable; being near the bank of the great Ammonoosue, and but a few miles distant from the Connecticut.—*Farmer's Herald.*

LITERARY AND SCIENTIFIC.

SOLAR MICROSCOPE.

The invisible wonders of nature, which are revealed by this powerful instrument, are almost incredible, to any one who has not enjoyed the pleasure of a personal examination. The following extract of a notice from a New-York paper, is quite moderate in description:—

Things quite too minute to be detected in their existence by the unassisted sight, are there demonstrated to exist, organised, complete in all their functions, seen to breath, and palpitate, and agonise, and die, by being magnified, I know not how many *millions of times*, beyond their own proper diminutiveness of size, in which they are every way impalpable to the simple senses. A mere mite, that no mere eye can see, an infinitesimal of existence, hath there his full portrait taken, and his picture painted, with light and shade disposed according to the living inimitable fact itself, on a large screen, projected to the dimensions of some ten or fifteen feet, like a huge *megatherium* or *mammoth beast* alive. Our good old cheese appears to be quite populous, and thus perhaps nutricious, and pleasant to epicures, when of first rate age and taste! The dust of figs is shown to be inhabited by whole republics of free personages, who seem to do just as they please. A drop of choice proof vinegar discloses a whole commonwealth of snakes, of beautiful exterior, and very graceful but rapid motions, as they seem furiously and even mortally to dislike the action of the solar rays, piercing the fluid globe of their retirements. Rain water from the cistern exhibits divers wonders of its own; and the process of crystallisation of various sorts is perfectly superb. A lady, observing the natives of the vinegar, remarked that henceforth she would use no more without first straining it. Mr. Peale, presenting a piece of superfine cambric muslin, asked if she would use a finer piece in her sieve than that? "Oh no?" was her reply, "there can be none finer than that." Well then, said Mr. P. we will insert this, and show it to you. Instantly, like the cross grates of a prison door, the squares appeared, with apertures sufficiently large to let thro' hundreds of such animalcula! Whether the lady will stop using vinegar, and breathing atmospheric air or not, we are uninformed."

CALICO PRINTING.

The following is an extract from one of a series of well-written essays, "on the policy of manufacturing in this country," now publishing in the New-York Statesman:—

Calico printing was almost unknown in this country till within the last five years, and as it is a branch of the useful arts which gives currency to all qualities of cotton fabrics, adding much to their value, and being a distinct and separate branch of business, it offers great facilities in calculating the national advantage derived from its introduction. It is not intrinsically of more value to us than many other branches, but it is so distinct from all others, as to render it peculiarly applicable to the developement of the wealth conferred by it on the nation.

There has been made, printed, and sold, in this country, within the last twelve months, eight hundred thousand pieces of calico, or twenty-two millions four hundred thousand yards. The amount for which they were sold was about three millions six hundred thousand dollars. The cotton used in making the calicoes is estimated at four millions of pounds, which, at ten cents per pound, gave the planters four hundred thousand dollars. There was used in dyeing and printing the goods, six hundred thousand dollars worth of mordants and colouring drugs; two hundred thousand of this being the product of our own soil, and chemical works, and four thousand of imported material.

Before calicoes were printed in this country, the same quantity of goods, of the same qualities, but much inferior in strength of fabric, could not have been imported for less than four millions eight hundred thousand dollars.

BIRDS' NESTS.

"Where the birds make their nests: As for the stork, the fir-trees are her house."—*Psalm* civ. 17.

Most admirable is that wisdom and understanding which the Creator hath imparted to the birds of the air, whereby they distinguish times and seasons, choose the properest places, construct their nests with an art and exactness unattainable by man, and secure and provide for their young. "Is it for the birds, O Lord, which have no knowledge thereof, that thou hast joined together so many miracles? Is it for the men who give no attention to them? Is it for those who admire them, without thinking of Thee? Rather is it not thy design, by all these wonders, to call us to thyself? to make us sensible of thy wisdom, and to fill us with confidence in thy bounty, who watchest so carefully over these inconsiderable creatures, two of which are sold for a farthing?"*

* Wesley's Survey of the Wisdom of God in the Creation.

Webster's Dictionary.—It seems by a New-Haven paper, that the officers of Yale college have recommended this work to their students, as the best of the kind in the English language. It has been favourably noticed in Europe, and is now republishing in London.

Memoir of Emmet.—A little volume, under this title, has been recently published by Messrs. Carvills, of New-York, as compiled by the late C. G. Haines. The early years of Emmet are said to have been peculiarly eventful.

NEW-YORK PRICES CURRENT.

CORRECTED FROM THE NEW-YORK PAPERS.

Ashes,		*Leather,*	
Pot, ton	$150 00a	Sole, oak tanned, lb	19a22
Pearl	150 00a	—— hemlock,	18a23
Candles,		Dressed up. side,	1 75a2 62
Mould	11 1-2a12	Undressed do	1 50a2 25
Dipped	10a10 1-2	*Molasses,*	
Clover-Seed,		New-Orleans, gal	28a29
Per lb	6 1-4a7	*Oil,*	
Coffee,		Whale, gal	28a30
Havana	11a13	Sperm, summer st'd	64a65
Java	14a15	—— winter do	70a
Cotton,		Linseed, Amer	82a
Upland	8a10	*Provisions,*	
Louisiana	10a12	Beef, mess, bbl	7 50a7 75
Alabama	9a11	—— prime	5 25a5 50
Feathers,		Pork, mess	12 00a12 50
Live American, lb	35a36	—— prime	9 50a10 00
Fish,		Hams, north, lb	9a10
Dry cod, cwt	$2 12a2 37	Butter, NY dairy	12a16
Scale	1 50a1 62	Hog's Lard	5a6
Pickled, bbl	3 50a3 75	Cheese, Amer	6a7
Mackarel, No 1,	5 25a5 87	*Rice,*	
Shad, Con. mess	8 50a 9	Prime, 100lbs	2 50a3 00
Herring	3 50a3 62	*Salt,*	
Flax,		Turks-Island, bush	47a48
American	7a7 3-4	Liverpool ground	45a46
Flour & Meal,		*Sugar,*	
N. Y. super. bbl	5 25a5 37	Havana, white, lb	12a14
Western (canal)	5 62a5 75	—— brown	9a10
Rye flour	3 50a3 75	New-Orleans	7a8
Indian meal	2 25a2 37	Loaf	17a19
Grain,		Lump	15a16
Wheat, northern	1 00a1 06	*Tallow,*	
—— western	1 15a1 17	American, lb	6 1-2a7
Rye	67a	*Teas,*	
Corn, north yellow	62a65	Bohea, lb	30a32
Oats	35a37	Souchong	50a75
Barley	55a56	Hyson-skin	45a75
Beans, 7 bush's	7 50a8 00	Young-Hyson	80a1 12
Hides,		Hyson	85a1 15
LaPlata, lb	14a15	Gunpowder	1 10a1 30
S. A. horse, p'ce	1 75a1 87	Imperial	1 10a1 30
Hops,		*Tobacco,*	
First sort, lb	9a	Richmond, lb	4 1-2a6
Lumber,		Cuba	14a25
B'rds, pine, M	15 00a16 00	*Wines,*	
Plank, pine,	30 00a35 00	Madeira, gal	1 25a2 25
Scantling,	15 00a16 00	Port	75a1 75
Do oak,	20 00a25 00	Teneriffe, L P	82a1 25
Shingles, b'dle	2 50a3 50	*Wool,*	
Oak timb. sq ft	20a25	Merino, Amer G. lb	32a36
Hoops, per M	25 00a	—— pulled	32a35
Staves, pipe	38 00a40 00	Common	18a25
—— hhd	27 00a30 00	Spinning	18a33
—— bbl	21 00a22 00	Amer Hatters	20a28

BANK NOTE TABLE.

CORRECTED FROM THE NEW-YORK PAPERS.

New-York.		Newark Insur. Comp.	par
City Banks,	par	Trenton Banking Co.	do
Except Franklin	broken	Rahway Farm. & Mech.	do
Long-Island Bank	par	Salem S. M. & B. Co.	1 1-2
Dutchess County	par	Monmouth	broken
Lansingburgh	par	Franklin	do
Bank of Albany*	1-2	Hoboken	do
Albany State Bank*	do	Paterson	do
Do. Mech. & Farm.	do	Protection & Lomb'd	do
Do. Commercial	do	Jersey City	do
Newburgh*	do	State, Trenton	do
Columbia, Hudson	stopped	All others	1-2
Middle District	do	*Pennsylvania.*	
Orange County	1-2	Philadelphia Banks	par
Catskill	do	Chester County	1-2
Troy	do	Delaware County	do
Farmers', Troy*	do	Reading	3-4
Mohawk	do	York	1
Geneva	3-4	Pittsburgh	do
Utica	do	Gettysburgh	do
Utica Branch	do	Chambersburgh	do
Auburn	do	Carlisle	do
Ontario	do	Lancaster	do
Central	do	Greensburgh	5
Chenango	do	Brownville	do
Rochester	do	Silver-Lake	25
Newburgh Bran. Ithaca	do	All others uncert. or	broken
Jefferson County	do	*Maryland.*	
Wash. & Warren,	1 1-2	Baltimore banks	1-2
Niagara	broken	Somerset & Wor.	broken
Plattsburgh	do	Snowhill	do
Greene county	do	Princess Ann	do
J. Barker's Exchange	do	Cumberland	do
Maine.		All others	1 1-2 a 2
Bath	10	*Dist. Columbia.*	
Waterville	do	Bank of Columbia	25
Castine	broken	Alexandria Mer.	broken
Wiscasset	do	Franklin	do
Kennebec	do	All others	1 a 1 1-2
Passamaquoddy	do	*Virginia.*	
Hallowell & Augusta	do	All the Banks	5
All others	3-4	*North-Carolina.*	
New-Hampshire.		All the Banks	5
Cheshire Bank	3-4	*South-Carolina.*	
Exeter	10	Charleston Banks	3
All others	3-4	*Georgia.*	
Vermont.		All the Banks	5
Banks of this state	1-2	*Ohio.*	
Massachusetts.		Chilicothe	5
Berkshire bank	broken	Marietta	do
Essex, Salem	do	Steubenville	do
Farmers', Belchertown	do	Farmers & Mec.	do
All others	1-2	Lancaster	do
Connecticut.		St. Clairsville	do
Norwich Bank	par	Mount-Pleasant	do
Eagle, New-Haven	broken	Western Reserve	do
Derby	do	Columbus	do
Thames	5-8	All others uncert. or	broken
All others	1-2	*Miscellaneous.*	
Rhode-Island.		New-Orleans Banks	5
Pawtucket	stopped	Michigan	2
All others	1-2	Detroit	broken
New-Jersey.		Upper-Canada, York	3
State, Newark	par	Kingston	broken
Do. Elizabethtown	do	Quebec	3
Do. New-Brunswick	do	Montreal	3

* Bills of these Banks, $20 and upwards, par.

FARMERS' HOTEL.

D. M. BRAMAN informs his Friends and the Public generally, that he has removed to the new and elegant stand, on the corner of Washington and LaFayette streets, a few rods west of his *old* stand on Genesee street, where he keeps a PUBLIC HOTEL, for the accommodation of Farmers, Travellers, Citizens, and all who may favour him with a call. He tenders his acknowledgments to a liberal public for past favours, and solicits the continuance of their patronage at his new location, which is fitted up in the best possible manner for the accommodation of customers. The House is 60 by 45 feet, three stories high, agreeably and appropriately divided into rooms, and elegantly furnished. The Barns, Sheds, &c. are new, easy of access, and every way convenient. Suffice it to say, his establishment is inferior to none. ☞ BOARD by the day, week, or month.

Utica, August 18, 1829. 63

M. BAGG'S TAVERN.

THE Subscriber respectfully informs the Public, that his old Stand, at the corner of Genesee and Main streets, having been thoroughly repaired, is now completely fitted up for the accommodation of travellers and boarders. M. BAGG, in connexion with Mr. ALFRED CHURCHILL, begs leave to assure such Ladies and Gentlemen as may favour them with their custom, that every exertion shall be made to render their residence pleasant and comfortable; and they hope to merit the patronage this establishment has heretofore enjoyed from a generous public.

MOSES BAGG.

Utica, Dec. 16, 1828. 51

ONEIDA HOUSE.

THE Subscriber has taken the new Tavern Establishment, recently fitted up by WILLIAM CLARKE, Esq. adjoining his Lottery and Exchange Office, and opposite the Ontario Branch Bank, in Genesee street. It is in excellent condition for the accommodation of company. The House is commodious, its situation central, and having been well furnished, it is presumed that it affords to the citizen or traveller as pleasant a stopping place as can be found.

SMITH COPELAND.

Utica, July 6, 1829. 27

DEFAULT being made in the payment of monies due on a mortgage, executed April 3, 1828, by *Isaac Powell* to *Austin Wells*, of premises situate in Vernon, Oneida county; beginning in the south line of a road from the Oneida Glass Factory to Vernon Centre, on the east side of a school-house thereon standing, and running thence south twenty-three degrees west, one chain seventy-seven links; thence north sixty-five degrees west, two chains and seventy-two links; thence north twenty-five degrees east, one chain and fifty-five links, to the south line of said road; thence along said road, south seventy degrees east, two chains sixty-three links, to the place of beginning; being one rood thirty perches, (excepting a school-house thereon, and the right to use the same for any school to be kept therein)—Notice is hereby given, that pursuant to a power of sale in said mortgage, and to the statute in such case provided, said premises will be sold at public vendue, at the inn of S. Ives, in Vernon aforesaid, on the twenty-second day of May next, at ten o'clock, A. M. Dated Dec. 1, 1829.

LEVI HILLS,
E. M. HILLS, } *Assignees.*

E. ALLEN, *Att'y.* 47m6

CHRISTIAN ALMANACK, FOR 1830.

THIS valuable Publication is now ready for delivery, at the Depository of the American Branch Tract Society, No. 145, Genesee street, next door above the Great Western Museum. Auxiliary Societies and individuals, who design to supply themselves, are reminded that the work is prepared thus early, to give ample time before the opening of the new year, to have it circulated extensively. All orders addressed to EDWARD VERNON, Agent, No. 145, Genesee street, Utica, will be promptly executed. Terms—*Cash*—To Auxiliary Societies, or to individuals to sell again, $3.50 per hundred. *August* 19, 1829. 33

MARSHALL'S AMBROSION.

PRICE $2.50 PER BOTTLE.

THE Proprietor has found it necessary to adopt the above term for his medicine, (now much improved by experience), which he formerly called Panacea, from the spurious compounds offered the public under the latter name. The virtues of this Medicine are so fully acknowledged, and its reputation so firmly established, that the Proprietor deems it almost superfluous to recommend it as a sovereign remedy to all those afflicted with the complaints below stated, who have not been nor can be cured by ordinary medical practice. This composition is vegetable, perfectly innocent, and an excellent *purifier* of the *blood*. From two to six bottles, generally, effect cures of the most obstinate cases.

Diseases.—Scrofula; King's Evil, ulcerated Sore Throat; Ulcers of every description, particularly Fever Sores, however old and inveterate; Mercurial Affections; Chronic Rheumatism; General Debility; Derangement of the Stomach, attended with puking; White Swellings; Diseases of the Bones and Skin, as Scurvy, Salt Rheum, Shingles, Tetters, Blotches of the Face, &c.

The following recommendation, from a highly respectable physician of this village, and certificates of cures, will, it is presumed, convince the most sceptical of the intrinsic value of this medicine:—

UTICA, *August*, 1829.

I have repeatedly used the Ambrosion, prepared by Mr. G. Marshall, in several of the diseases for which it is recommended, and have no hesitation in pronouncing it a medicine of superior value, efficacy, and safety. I have administered it in some inveterate cases of ulcer, that had, for years previously, resisted every medical effort, with the most satisfactory and decisive results. I therefore consider it an extremely salutary and important remedy, and highly deserving public confidence.

NEWEL SMITH, Physician & Surgeon.

NEW-HARTFORD, *July*, 1829.

While labouring under an inveterate ulceration of the leg, of *seven years* standing, with about *fifty sores* between the knee and ankle, discharging constantly fœtid matter—irregular sleep, impaired appetite, and costive habit of body, I commenced using your medicine. Five or six bottles removed the pain and inflammation, and *healed the sores perfectly*. Though it is long since my cure, the limb remains well and sound, and my health good. A number of respectable physicians had previously attended me without effect. The severity of my case is pretty well known; but I think it your duty to publish it for the benefit of such as may be similarly afflicted, and without the knowledge of so important a remedy.

CATHARINE HUGGINS.

To Dr. G. Marshall.

I suffered severely, a long time, from a violent cutaneous and rheumatic affection; had received able medical aid in vain, and was rendered, by pain and loss of appetite, a cripple and mere skeleton; when I began taking your Ambrosion; a few bottles of which removed the complaint, and restored me to health.

JAMES BOARDMAN,

Barclay st. N. Y. late Captain U. S. Army.

To Dr. G. Marshall. *June*, 1829.

Some time after Dr. Mott had performed a difficult operation on me, for aneurism mortification took place in one foot, dangerous ulcers were formed, and many of the bones carious. I used several bottles of your Ambrosion. The effect was, the rotten part of the bones came away, and the ulcers healed satisfactorily. The preservation of my foot is due to your medicine.

SPARHAWK PARSONS, 198, Spring st. N.Y.

To Dr. G. Marshall. *July*, 1829.

To be had of Messrs. WILLIAMS & Co. H. STORRS & Co. Dr. M. HITCHCOCK, and Mr. A. HITCHCOCK, Druggists, Genesee street: Dr. NEWEL SMITH, and the Proprietor, Liberty st. opposite the Clinton House, Utica, where he has established himself. Those desirous of placing themselves under the Proprietor's care, and can make it convenient to come here, will receive every attention. Communications, post paid, and orders from any part, will be promptly attended to.

☞ To guard against imposition, observe—the medicine is not genuine, without my name impressed upon the seal of each bottle, and obtained of accredited agents; printed directions accompanying it. 34

August 25, 1829. G. MARSHALL.

HITCHCOCK's NEWLY INVENTED SNUFF.

FOR the cure and absolute relief of Catarrh, Dizziness of the Head, Nervous Headache, Fallen Sickness, and Infants troubled with Snuffles. It is an immediate relief for the above disorders, and is also found beneficial in partial attacks of the palsy, especially in elderly people; the fits having often been protracted for years. The proprietor, after more than fourteen years practice, can safely say, that he has met with nothing as a substitute for it in the above diseases Having proved the inefficacy of a variety of catarrhal snuff in his own family, he was induced to make a trial for something more certain and efficacious, and was led to the discovery of the new invented snuff, which succeeded to admiration in his own family, and with numerous others who applied to him for relief. Numberless certificates of its good effects might be obtained; but the proprietor prefers resting it on its own merits, and the unbiassed trial of a candid public, who may wish for relief in such cases. ☞ Sold by WARNER & HARVEY, agents, Utica. *Nov.* 17, 1829. 46

SWELLED NECK, KINGS' EVIL, OR SCROFULA, &c. &c.

MANY and fruitless were the attempts, both in Europe and America, to discover a remedy for this disease, until Dr De Bornieu, a learned physician of Europe, directed his attention to it. He has finally succeeded in compounding a medicine, which has gained an unparalleled celebrity in Europe, and is just introduced into the United States. It is recommended with entire confidence, as a sovereign remedy for swelled Neck in all its stages, Kings Evil, or Scrofula, &c. It is entirely harmless, not containing a single particle of mercury, and may be used on children, as on others, under any circumstances whatever. The following certificates are given to show the efficacy of this valuable medicine over all others, for the cure of the above diseases, which no other medicine in existence can boast.

The following is from the Hon. Samuel Wright, who has been a member of the Legislature of the state of New-York, fourteen years:—

"NEW-YORK, *Dec.* 16, 1828.

"This certifies that I have been afflicted for nine years past, with a scrofulous disease in one of my legs, pronounced by eminent physicians of this city to be of a cancerous nature, which at times has been so bad, that I was unable to go out. Many and various have been the *pretended* remedies tried, but all in vain, until I was advised to try Dr De Bornieu's Genuine Ointment, for Swelled Neck, Kings Evil, Scrofula, &c. &c. which I am pleased to state, after using two bottles, has entirely effected a cure. "SAMUEL WRIGHT."

The following is from Mr Thomas Allen:—

"This certifies that I have been afflicted with a swelling in my neck, called Goitre, or Swelled Neck, for about six years past. I have applied to eminent physicians, and have taken every thing in the form of medicine, recommended for that disease, without receiving any benefit therefrom, and at length despaired of ever again enjoying my former health. A few weeks since, a friend informed me that Dr De Bornieu's Genuine Ointment was an effectual remedy for my complaint. I immediately obtained it, and after using three bottles, I was restored to perfect health, to the astonishment of myself and friends. I therefore recommend it to those afflicted with the above disease as a safe and effectual remedy. Signed, "THOMAS ALLEN."

Certificate from J. Chapman, M. D.

"This certifies, that I have examined Dr De Bornieu's Genuine Ointment, for Swelled Neck, Kings Evil, or Scrofula, &c. and believe it to be an effectual remedy for the diseases for which it is recommended.

"J. CHAPMAN, M. D."

The above valuable medicine may be obtained of

5 WARNER & HARVEY, UTICA.

ODONTICA,

A SPECIFIC FOR THE TOOTH-ACHE.

THIS article is offered to the public, in the full belief that it will be found superior to any thing of the kind ever before used. It will in most cases relieve the pain in a very short time, and has been known in numerous instances, to entirely remove that most excruciating disease, the nervous tooth-ache. It will also remove tartar from the teeth, fasten those that have become loosened, and promote a healthy state of the teeth and gums. It is extracted from a vegetable substance; is warranted to contain no injurious ingredients; and the venders are authorised to sell it at a low price.

Sold wholesale and retail, by WARNER & HARVEY, agents for Utica. *March* 10, 1829. 10

GOLDEN EYE-SALVE.

M. HITCHCOCK & Co. have received a quantity of Dr. Bonhomie's GOLDEN EYE-SALVE, which is recommended as a superior medicine for all inflamed and weak eyes. For sale at the Striped Store, No. 58, Genesee street. *Utica, Aug.* 4, 1829. 31

UNITED STATES HOTEL.

A. SHEPARD has removed from his former stand, at the lower end of the village, to the above Establishment, which is spacious and airy, having an elegant dining-room, handsomely fitted, seventy feet long, many private parlours, and good single bed-rooms. It is situated on Genesee street, a few rods above the canal, where it is remarkably pleasant, having a view of the village and surrounding country. The establishment is new, the furniture appropriate; and from his experience in this business, his extensive acquaintance, and his knowledge of what is due to travellers generally, he trusts the public will be satisfied with their treatment. At this establishment he can accommodate double the number of persons which he could at his old stand, and more comfortably; and it is intended that nothing shall be wanting to render it a desirable resting place for ladies and gentlemen.

There is a Stage Office attached to the establishment, where seats may be taken in any direction from this place. Baggage taken from and to the canal free of expense. ☞ Board, by the day, week or month.

Utica, Oct. 27, 1828. 44

REMOVAL.

E. W. & T. ROUNDEY would inform their Friends and the Public generally, that they have removed from their old stand, to their new brick shop, on Jay street, a few rods west of John street bridge; where they will continue to make and keep on hand, a complete assortment of articles in their line, viz: *Cisterns, Hogsheads, Barrels, Tubs, Pails, Keelers, Kegs, &c.* Grateful for past favours, they hope, from the quality of their work, to merit a share of public patronage.

Utica, June 16, 1829. 24

NOTICE.

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 58, Genesee street, and allow interest at the rate of five per cent per annum, for all sums that remain in my hands one month or more; giving the persons so depositing, liberty to withdraw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed.

WILLIAM CLARKE.

Utica, Jan. 1, 1829. 93

DOCT. SMITH'S FAMILY ELIXIR.

IT is universally acknowledged that there is no greater desideratum than a good and cheap family medicine. The proprietor, therefore, after having bestowed considerable study on the subject, has succeeded in compounding a medicine *particularly adapted to the use of families*, and which he confidently recommends from long experience, to excel any other that has been offered, for its *safety* and *efficacy*, in the following complaints, viz:—Indigestion, Loss of Appetite, Habitual Costiveness, Cholic, Acidity and Flatulence of the Stomach and Bowels, Chronic Rheumatism, Intemperance in Eating and Drinking, and Gout, either misplaced or retrocedent. In the *complaints of children* it is peculiarly valuable, where cordial or stimulating medicines are proper, and in restoring them after being much reduced and emaciated. It will generally give immediate ease, when *griping pains* in the *stomach* and *bowels* arise from eating unripe fruit, &c. The Proprietor flatters himself that no family will be without the Elixir, when once acquainted with its usefulness. Apply to

NEWEL SMITH, Physician & Surgeon, Liberty-street, opposite the Clinton House, Utica, where he will attend to all calls in the line of his profession.

☞ Sold also by Messrs. J. WILLIAMS & Co. and WARNER & HARVEY, Druggists, Genesee street

August 25, 1829. 84

Who wants to see, when 100 years old?

M. HITCHCOCK & CO. have received a large assortment of *SPECTACLES*, some of which are marked or one hundred, and to be sold at No. 38, Genesee street. *Utica, May* 22, 1829. 81

DR. STERRY's HAIR REGENERATOR, AND PURIFIER OF THE SKIN.

DR. STERRY, after much attention to the important subject of preserving the human hair, has, after many experiments, chemical and physical, been able to discover an article, which is now offered with the greatest confidence for the toilet, as the best thing ever discovered, from its softening and penetrating quality, to produce a good head of hair; to prevent it from falling out, when baldness is apprehended; to restore it, when baldness has taken place, and to prevent it from turning grey. It is more nourishing than pomatum, antique oil, or Cologne water. It is a beautiful article for ladies' curls; it makes the hair soft and lively, and produces an uncommon brilliancy. When used on the skin, it softens it, and removes all sunburn, tan, freckles, pimples, redness and roughness, whatever. It is superior to any cosmetic, as it leaves the skin a natural freshness and blooming appearance;—whereas rouge closes the pores, and causes wrinkles and roughness, and requires renewing every day.

Sold by M. HITCHCOCK & Co. Striped Store, 38, Genesee street, Utica. *July* 28, 1829. 30

DR. ROBERTS' WELCH MEDICAMENTUM,

FOR the cure of Dyspepsia, Liver Complaints, Jaundice, Cholic, Fever & Ague, Dysentery, Headach, Loss of Appetite, Flatulence, Hypochondria, Hysterics, Dropsical Complaints, and Heartburn. It also prevents all Bilious Disorders, and removes habitual Costiveness, Asthma, Strangury, Gravel, Rheumatism, Gout, and impurities of the Blood.

A person who uses this Medicamentum, will not require the use of the lancet, or any means of the healing art. It restores and revives the animal spirits, invigorates the system, removes nervous tremors, obtunds rheumatic and anthritic pains, and prevents their return. It cleanses the stomach of all morbid humours, which cause indigestion, acidities, headach, and lowness of spirits; cures all bilious disorders, and all cholics of the stomach and bowels, almost immediately; inspires cheerfulness; gives comfort to the dropsical; takes away palpitation of the heart; gives circulation to the blood; restores bloom to the sallow or sickly cheek, and plumpness to the meagre habit; purges without pain, and banishes all cause of fever of every kind. It acts on the stomach, that great reservoir of the human system, a diseased state of which causes all diseases. No alteration in the usual habits of life is required, but the abstaining from distilled spirits.

CERTIFICATES.

UTICA, *July* 17, 1829.

I certify, that I have been afflicted for several years, with liver complaint, indigestion, flatulency, pain in my breast and side, and have received the medical advice of the most celebrated physicians in England, Ireland, and New-York, which has done me no good. Providentially I have received some of Dr. Roberts' Welch Medicamentum, which has given me great relief, and I am able to attend to business. It has restored my appetite, and relieved my liver complaint, indigestion, costiveness and flatulency, and I am in better health than I have been for many years. I do believe if I had taken the Medicamentum in the early stage of my complaint, I should have been cured immediately; and I recommend it to those who are so unfortunate as to be afflicted with these complaints.

T. O'NEIL.

UTICA, *July* 17, 1829.

SIR—I have taken Dr. Roberts' Welch Medicamentum, according to direction, for a very severe attack of gout and rheumatism in one of my feet and legs. It was so severe, that I was compelled to use a crutch, when walking. After taking the Medicamentum, I commenced getting better; and in three days I am nearly well, and have put on my shoe, and can walk without difficulty. I am so confident that it is a valuable medicine, and ought to be known, that every person afflicted with gout and rheumatism may be benefitted by it, I have thought it my duty to send you this, and hope you will introduce into general use.

A. P. PAINE.

UTICA, *June* 10, 1829.

I certify, that I was attacked with a very severe cholic. After taking two table-spoons full of Dr. Roberts' Welch Medicamentum, I was completely cured. In two cases where I have seen it used for the cholic, it cured it in a short time.

THOMAS BRYANT.

Sold by M. HITCHCOCK & Co. Striped Store, 38, Genesee street, Utica. *July* 28, 1829. 30

TO HATTERS.

FINISHING BLOCKS, of the best quality, and newest fashions, may be had at the Subscriber's shop in Whitesborough, or of the principal Hatters in Utica.

July 28, 1828. L. HOLBROOK.

TERMS OF THE RECORDER.

I. The Western Recorder is published on Tuesday of each week.

II. The price to subscribers is Two Dollars and Fifty Cents, if paid after the expiration of six months from the time of subscribing, or Two Dollars, if paid in advance, or within the first six months.

III. Any person becoming responsible for seven copies or more, will be entitled to one copy gratis.

IV. Wherever ten responsible subscribers shall have been obtained within the limits of any religious society, the clergyman of that society shall be entitled to a copy gratis.

V. No subscription will be received for a less term than one year; and as the price is now reduced to the lowest possible state, the Publishers will be under the necessity of adhering strictly to the above terms.

VI. No paper will be discontinued, unless at the option of the Publishers, till all arrearages are paid.

☞ The postage must be paid on all communications addressed to the Editor or Publishers.